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THE JOURNAL OF THE MOSCOW PATRIARCHATE



The moleben for the first Sunday in Lent, the Triumph of Orthodoxy, was held in the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen assisted by Bishop of Zarskoye, the cathedral clergy and other clerics (see article on the event)



1977
THE JOURNAL
OF THE MOSCOW PATRIARCHATE
ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

№5

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EASTER GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness **DIMITRIOS I**, Archbishop
of Constantinople the New Rome, Ecumenical Patriarch

Your Holiness, beloved in the Lord,
In these salutary days of pan-Christian Paschal rejoicing I cordially greet you with the ever-living and most profound words:

CHRIST IS RISEN!

Today the whole universe is ablaze with the radiant light of the Risen Lord and "let all creation, therefore, celebrate the Resurrection of Christ" in whom our faith is confirmed, our hope strengthened, our love increased and *great and precious promises* (2 Pet. 1. 4) are granted to us.

May joy in the Risen Lord, this great spiritual force, which unites all the children of Christ's Church, be with you in these glorious days and all the days of your life, inspiring and strengthening Your Holiness in your works of love, truth and peace.

We sincerely wish Your Holiness, beloved in the Lord, and your pious flock good health, joy and peace to glorify and celebrate these three days of the world-saving Resurrection of our Lord Jesus Christ, the Source of the eternal and blessed Life.

With our brotherly Christian love,

+ **PIMEN**, Patriarch of Moscow and All Russia

Easter 1977

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar Easter greetings to the Primates of the Orthodox Churches:

His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria

His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; Damascus

His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem

His Holiness and Beatitude **DAVID V**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade

His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia

His Beatitude **MAKARIOS**, Archbishop of New Justiniana and All Cyprus; Nicosia

His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens

His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

His Beatitude **IRENEY**, Archbishop of New York, Metropolitan of All America and Canada; New York

His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo

His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio

His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia also sent Easter greetings to:

His Holiness **PAUL VI**; Vatican City

His Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin

His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and Middle East; Cairo

His Beatitude **BASELIUS MAR THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam

His Holiness **MAR IAKOVOS III**, Patriarch of Antioch and All the East; Damascus

His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria, and Jerusalem; Damascus

His Holiness **ABUNA TAKLA HAYMONOT**, Patriarch of the Ethiopian Church; Addis Ababa

His Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and Metropolitan; London

His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; New York

His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht; Utrecht

Dr. **MARTTI SIMOJOKI**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku

The Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva

Dr. **GERALD GÖTTING**, Chairman of the Christian-Democratic Union of Germany

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

Monsignor **ANTANAS VAICHUS**, Bishop of Tubia, Apostolic Administrator of Telšiai and Klaipėda; Telšiai

Monsignor **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopta, Apostolic Administrator of Kaunas and Vilnius; Kaunas

Monsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepāja; Riga

Archbishop **JANIS MATULIS** of the Evangelical Lutheran Church in Latvia; Riga

Archbishop **ALFRED TOOMING** of the Evangelical Lutheran Church in Estonia; Tallinn

A. E. KLIMENKO, Chairman of the All-Union Council of Evangelical Christian Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow

The Most Reverend **PAVEL**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius

L. S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

M. I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow

G. I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

The Passing Away of His Beatitude JUSTINIAN, Patriarch of All Romania

TO HIS HOLINESS PIMEN, PATRIARCH OF MOSCOW AND ALL RUSSIA

It is with profound grief that the Holy Synod of the Romanian Orthodox Church has to inform you of the passing away of His Beatitude Justinian, Patriarch of All Romania, in the evening of Saturday, March 26. The funeral service will be held at 10 a. m. on Thursday, March 31, 1977, in the Patriarchal Cathedral of Bucharest.

+ Metropolitan JUSTIN of Moldova, Patriarchal Locum Tenens

March 28, 1977, Bucharest

TO HIS EMINENCE METROPOLITAN JUSTIN OF MOLDOVA AND SUCEAVA, PATRIARCHAL LOCUM TENENS

It was with profound sorrow that we received the news of the passing away of His Beatitude Justinian, Patriarch of All Romania. We send our condolences to Your Eminence and the Holy Romanian Church. We offer up fervent prayers to our Lord Jesus Christ that He will grant his blessed soul rest in the mansions of the righteous together with His saints.

We are sending His Eminence Metropolitan Aleksiy of Tallinn and Estonia, and Archpriest Nikolai Petrov to the funeral of His Beatitude Patriarch Justinian.

With love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

March 28, 1977, Moscow

Decisions of the Holy Synod

At its meeting on March 1, 1977, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the Russian Orthodox Mission in Jerusalem.

RESOLVED: (1) that the report be noted;
(2) that Archdeacon Vladimir Romanov, Secretary of the Russian Orthodox Mission in Jerusalem, be relieved of his duties in the Holy Land.

* * *

At its meeting on March 18, 1977, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and the request by His Grace Archbishop Grigoriy of Mukachevo and Uzhgorod, that he be relieved of the task of

administering the diocese in connection with poor state of his health.

RESOLVED: (1) that His Grace Archbishop Grigoriy of Mukachevo and Uzhgorod be relieved of his post as head of the Mukachevo Diocese and be permitted to retire with a pension;

(2) that His Grace Bishop Savva of Chernovtsy and Bukovina be appointed Bishop of Mukachevo and Uzhgorod;

(3) that His Grace Bishop Varlaam of Pereiaslav-Khmelnytsky, Vicar of the Kiev Diocese, be appointed Bishop of Chernovtsy and Bukovina and that the appropriate ukases regarding his appointment be dispatched.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the CEC leadership in Geneva.

November 24-25, 1976, and on the visit to member-Churches of the CEC in Portugal from November 26 to 29, 1976.

RESOLVED: that the report be noted.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, and on the appointment of a Russian Orthodox Church delegation to this conference.

RESOLVED: (1) that the report be noted; (2) that the following be named as members of the Russian Orthodox Church delegation to the above mentioned conference:

(a) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, head of the delegation);

(b) His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate;

(c) His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary;

(d) His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary;

(e) Protopresbyter Vitaliy Borovoy, professor of the Moscow Theological Academy;

(f) A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the parishes of the Moscow Patriarchate in Canada.

RESOLVED: (1) that the report be noted; (2) that Archpriest Anatoliy Garkusha of the Nepropetrovsk Diocese and Archpriest Petr Kosyuk of the Zhitomir Diocese be sent to Canada to engage in pastoral service under the direction of His Grace Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the United States.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the Russian Orthodox Mission in Jerusalem.

RESOLVED: (1) that the report be noted; (2) that Deacon Nikolai Guryanov of Moscow be appointed Secretary of the Russian Orthodox Mission in Jerusalem.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, on the work of the

Commission to review the Consensus on Baptism, the Eucharist and the Priesthood, which was prepared by the World Council of Churches' Faith and Order Commission and sent to the Moscow Patriarchate as stipulated by the WCC General Assembly in Nairobi.

RESOLVED: (1) that the report be noted;

(2) that the Holy Synod approve the work and conclusions of its Commission on Christian Unity and Inter-Church Relations with regard to the Consensus on Baptism, the Eucharist and the Priesthood;

(3) that His Eminence the Head of the Department of External Church Relations send to the General Secretary of the WCC a copy of the report with the conclusions of the Holy Synod Commission on Christian Unity and Inter-Church Relations regarding the consensus, indicating that these conclusions reflect the opinion of the Holy Synod of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the trip to India by His Holiness Patriarch Pimen of Moscow and All Russia and the Russian Orthodox Church delegation accompanying His Holiness, from January 22 to February 2, 1977, to pay a return visit to the Primate of the Orthodox Syrian Church, the Catholicos of the East, His Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East, Metropolitan of Malankara.

RESOLVED: (1) that the report be noted;

(2) that the results of this visit, which has brought our Churches closer together and improved their chances for making a joint contribution to the ecumenical movement and the cause of peace, be approved;

(3) that the aforementioned visit to India and the concurrent meetings and discussions be regarded as factors of great importance in the development and strengthening of fraternal relations between the Orthodox Syrian Church, the Catholicos of the East, and the Russian Orthodox Church, and between the peoples of India and the Soviet Union;

(4) that gratitude be conveyed to His Holiness Baselius Mar Thoma Mathews I, Patriarch-Catholicos of the East, Metropolitan of Malankara, for the cordial reception and hospitality extended to His Holiness Patriarch Pimen and those accompanying him;

(5) that gratitude be conveyed to Her Excellency the Prime Minister of the Republic of India, Mrs. Indira Gandhi, and to the Government of India, for the kindness shown to the delegation of the Russian Orthodox Church;

(6) that gratitude be conveyed to Metropolitan Paulose Mar Gregorios of Delhi and other hier-

archs of the Orthodox Syrian Church, the Catholicosate of the East, for the kindness and hospitality extended to the representatives of the Russian Orthodox Church;

(7) that satisfaction be expressed with the kind and brotherly attitude toward the delegation on the part of the hierarchs of the Roman Catholic Church in India and the Primate of the Church of South India.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Moscow Patriarchate delegation in the First Pre-Council Pan-Orthodox Conference held in Chambesy, Switzerland, from November 21 to 28, 1976.

RESOLVED: (1) that the report be noted;

(2) that approval be expressed of the position adopted by the Moscow Patriarchate delegation at the First Pre-Council Pan-Orthodox Conference;

(3) that approval be expressed of the following ten themes selected by the First Pre-Council Pan-Orthodox Conference from the Rhodes list (1961) as the basis for the agenda of the Holy and Great Council of the Orthodox Church:

- (a) The Orthodox diaspora
- (b) Autocephaly and how it is proclaimed
- (c) Autonomy and how it is proclaimed
- (d) The diptychs
- (e) The question of a common calendar
- (f) Impediments to marriage
- (g) Adaptation of ecclesiastical rules on fasting

(h) The Orthodox Churches' attitude towards the rest of Christendom

(i) Orthodoxy and the Ecumenical Movement

(j) The Local Orthodox Churches' contribution towards realizing the Christian ideas of peace, freedom, fraternity and love among nations and eliminating racial discrimination;

(4) that it be regarded as useful and desirable to include in the list prepared for the Holy and Great Council of the Orthodox Church the following themes which were referred to the Local Orthodox Churches for special study so that they could be the subject of inter-Orthodox discussion at a later date:

- (a) The sources of Divine Revelation
- (b) The concept of the Church
- (c) The codification of the Holy Canons and canonical decisions

(d) *Oikonomia* and *akribeia*;

(5) that approval be expressed of the theme of monastic life proposed by the Holy Bulgarian Church for study at the next Pre-Council Pan-Orthodox Conference;

(6) that the consideration of other themes set

forth by Local Orthodox Churches also be viewed as imperative, namely:

(a) Definition of the concept of dogma from the Orthodox point of view

(b) Holy Scripture

(c) The Divine Inspiration of Holy Scripture

(d) The authority of the Old Testament Book read in the Orthodox Church

(e) Holy Tradition—definition of its meaning and scope

(f) Authoritative texts in the Orthodox Church

(g) The authority of the Church (a definition of the concept)

(h) The common consciousness of the Church

(i) The Church's infallibility as expressed by her hierarchy assembled in Ecumenical Council

(j) Orthodoxy and the Bible

(k) Redistribution of all liturgical pericopes

(l) Standardization of the typikon and liturgical texts used in services and in the celebration of the Sacraments. Revision and scholarly editing of liturgical texts

(m) Greater participation of laymen in service and ecclesiastical life as a whole

(n) Eirenikons

(o) Holy Chrism

(p) The marriage of the clergy after ordination and the re-marriage of widowed priest

(q) Orthodoxy in the world

(r) Orthodoxy and other religions

(s) Euthanasia and Orthodox theology

(t) Cremation and Orthodox theology;

(7) that the Holy Synod Commission on Christian Unity and Inter-Church Relations be instructed to study the following themes adopted by the First Pre-Council Pan-Orthodox Conference:

(a) The Orthodox diaspora

(b) The diptychs

(c) Autocephaly and how it is proclaimed

(d) Autonomy and how it is proclaimed

(e) Orthodoxy and the minor Ancient Oriental Churches (part of the theme, "The Orthodox Church's attitude towards the rest of Christendom");

(8) that approval be expressed regarding the establishment of procedures for examining the list of themes to be discussed at the Holy and Great Council of the Orthodox Church and adopted by the First Pre-Council Pan-Orthodox Conference;

(9) that gratitude be expressed to His Holiness Patriarch Dimitrios I of Constantinople for the hospitality extended to the Moscow Patriarchate delegation at the Orthodox Centre of the Constantinople Patriarchate in Chambesy during the First Pre-Council Pan-Orthodox Conference;

(10) that the materials of the First Pre-Council Pan-Orthodox Conference be published in "T

Journal of the Moscow Patriarchate" and other periodicals of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on his visit to Cyprus from December 20 to 27, 1976, at the invitation of His Beatitude Makarios III, Archbishop of New Justiniana and All Cyprus.

RESOLVED: (1) that the report be noted;
(2) that His Beatitude Archbishop Makarios's invitation to His Holiness Patriarch Pimen of Moscow and All Russia to visit Cyprus in 1977 be accepted with gratitude;

(3) that gratitude be expressed to His Beatitude Archbishop Makarios for the kindness and hospitality extended to His Eminence Metropolitan Yuvenaliy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the meeting of the representatives of WCC member-Churches from socialist countries with the Chairman of the WCC Central Committee, Archbishop Edward Scott, and WCC General Secretary, Dr. Philip Potter, tentatively scheduled for March 28-31, 1977, in Budapest, Hungary.

RESOLVED: (1) that the report be noted;
(2) that the following persons be appointed members of the Moscow Patriarchate delegation to the meeting in Budapest of the representatives of WCC member-Churches from socialist countries with the aforementioned executives of the WCC:

(a) His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, (head of the delegation);

(b) His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations;

(c) His Grace Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, Deputy Patriarchal Exarch to Western Europe;

(d) Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy and Dean of the Patriarchal Cathedral of the Epiphany in Moscow;

(e) Aleksei Sergeyevich Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate;

(f) Nikolai Georgievich Teteryatnikov, Senior Helper to the Assistant Rector of the Leningrad Theological Academy and Seminary.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the department's schedule of activities for 1977.

RESOLVED: (1) that the report be noted;
(2) that the proposed schedule of activities of the department for 1977 be ratified.

HEARD: the report by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, on the activities of the department in 1976.

RESOLVED: (1) that the report be noted;
(2) that satisfaction be expressed with the activities of the Publishing Department, in particular the publication of a new edition of the Bible and the New Testament, for which the department deserves special mention.

HEARD: the report by His Grace Bishop Germogen of Kalinin and Kashin, Acting Chairman of the Economic Board of the Moscow Patriarchate, on the construction of a candle-making workshop and sacred vessels workshop in the settlement of Sofrino.

RESOLVED: (1) that the report be noted;
(2) that satisfaction be expressed with the progress made in constructing the workshops.

CONSIDERED: the summoning of hierarchs to the summer session (1977) of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to participate in the summer session of the Holy Synod:

(a) His Grace Archbishop Nikolai of Kaluga and Borovsk;

(b) His Grace Bishop Feodosiy of Poltava and Kremenchug;

(c) His Grace Bishop Serapion of Irkutsk and Chita.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

+ **NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe**

+ **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**

+ **SERAFIM, Metropolitan of Krutitsy and Kolomna**

+ **YUVENALIY, Metropolitan of Tula and Belev**

+ **LEONID, Archbishop of Riga and Latvia**

+ **IONAFAN, Archbishop of Kishinev and Moldavia**

+ **SERAFIM, Bishop of Alma-Ata and Kazakhstan**

+ **ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate**

Metropolitan ALEKSIY of Tallinn and Estonia, Member of the Holy Synod, Chancellor of the Moscow Patriarchate, Interviewed by an All-Union Radio Correspondent

on February 26, 1977

Question: As Chancellor of the Moscow Patriarchate you must know a lot about the life of the Russian Orthodox Church in the USSR. Could you please tell us something about the Orthodox Church, about the conducting of religious rites, the training of the clergy, the publication of religious literature and the manufacture of church requisites? And also how the Church is financed, and what her relations are like with the State, etc.

Answer: The Russian Orthodox Church, as a Church of ancient tradition and a faithful custodian of the teaching of Christ the Saviour and of the Tradition of the Apostles and Holy Fathers, is guided in her organization and administration by the Apostolic Canons and canonical decisions of the Ecumenical and Local Councils. The position of our Church in the Soviet Union is defined by the USSR Constitution, the basic codex of law of our nation, which guarantees total and unhindered freedom of conscience to all citizens of our country. By virtue of this the Churches and religious associations in the Soviet Union have all the necessary conditions to carry out their mission freely and in accordance with their Church tradition.

The Russian Orthodox Church is headed by a Patriarch, who is elected at a Local Council, composed of the episcopate and members of the clergy and laity from each diocese. The administration of the Church is conducted by the Patriarch in conjunction with the Holy Synod. Local or Episcopal Councils are convoked to resolve more serious questions. On the administrative level the Russian Orthodox Church divides into dioceses, headed by bishops, archbishops or metropolitans. Each diocesan hierarch has full spiritual power in his diocese, and is subordinate to the Patriarch and the Holy Synod alone. Each diocese is divided into parishes,

in which spiritual leadership is taken by the dean or rector, and financial and economic affairs are managed by church councils elected from the parish laity. There are monasteries and convents in a number of dioceses. The clergy satisfy the religious requirements of the faithful without hindrance, administering Sacraments and holding occasional offices both in the churches and in the homes of the faithful at their request.

The church is the centre of the spiritual life of every parish. It has great educational significance in the life of the Orthodox Christian. This educational influence is extended to all members of the Church who come to receive edification and to participate in the common prayer and liturgical life, and to receive the Sacraments. The Orthodox service nourishes the believers with its profound dogmatic, moral and aesthetic content, and at the same time assists their development as Christians. Here they listen attentively to sermons, discussions and homilies, in which the Church pastors edify their flock in the truths of faith. In the Sacrament of Penance (Confession), the Christian talks personally with the priest and receives guidance from him in how to lead a Christian life. In this way Christians of all ages receive a Christian education in their church, and the efficacy of this education depends on the frequency of their church attendance. Services are held daily, morning and evening, in the majority of urban churches. The church doors are open to all, giving every believer the chance to satisfy his religious needs. Each diocesan hierarch seeks to ensure that his clergy are assiduous in their performance of their pastoral duty, in their preaching of God's Word and meeting the spiritual needs of their parishioners.

Our Church has three theological se

mineries for the training of the clergy, in Moscow, Leningrad and Odessa, and two theological academies, in Moscow and Leningrad. The Moscow Theological Academy has a post-graduate department. In addition, the Moscow theological schools admit correspondence students. All the theological educational establishments are administered by the Educational Committee under the Holy Synod. 1,200 young men and clergymen study in our theological schools. Since the war more than a thousand have graduated from the theological academies with higher degrees in theology.

The Publishing Department of the Patriarchate issues a monthly journal, which publishes the enactments and decrees of the Supreme Church Authority, the messages and ukases of the Patriarch, news from Church life, sermons, theologicohistorical articles, and peacemaking and ecumenical materials. They publish an annual collection "Theological Studies". Books of a theological character are also published, as well as homiletic literature, calendars, etc. There have been three editions of the Bible in recent years, and two of the New Testament. All the religious material published is distributed by the diocesan administrations to the parishes, where it can be obtained by the faithful.

There are candle-making workshops in Moscow and a number of other dioceses, which provide church candles for the Patriarchate's parishes. As well as candles, the Moscow workshops also manufacture all the necessary church requisites, and crosses, icons, medallions, lampadas, coffin-shrouds and other personal religious articles for the faithful. The diocesan administrations are provided with all the church requisites according to demand, and they in their turn supply the parish churches.

Building materials, raw materials for the workshops, and paper for the printing of religious matter are supplied to the Church on a systematic basis by the State, and paid for out of Church funds.

The State, in accordance with the prevailing laws, does not render the Church any material assistance: the Church exists exclusively on voluntary

donations received from the faithful. The Church's income is not subject to any State taxes. The money donated by the faithful is sufficient to maintain church buildings, restore icons and frescoes, support members of the clergy, choirs and service staff, and to acquire all that is needed for the adornment of the churches and the services. The parishes make voluntary contributions to the diocesan administrations, and they in turn make contributions to the Moscow Patriarchate for general church needs. This money goes towards the maintenance of the theological schools, the provision of pensions for aging clergy and church servants, and for their widows and orphans, and it covers expenses incurred by the Church's ecumenical and peacemaking activities.

The Church's relations with the State are based on the principle of non-interference into one another's internal affairs. By decree of the Soviet Government dated January 23, 1918, the Church was separated from the State, and schooling from the Church. By force of this decree all the nation's religious associations, including the Russian Orthodox Church, were granted the freedom to carry out their religious activities, so long as these did not disturb public order or infringe the rights of other citizens. The decree on freedom of conscience liberated the Church from external trusteeship, and was highly significant for the invigoration of the Church's inner life. Until the October Revolution the Church had been fully dependent on the State, and was to all intents and purposes a State department. By force of its decree in 1918 the State declined all further interference in internal Church affairs, giving her the opportunity to carry on her activities unimpeded, so long as she abided by the law of the land. As a result of being divorced from the State the Church acquired the internal freedom she needed to be able properly to carry out her divine mission—the spiritual guidance of the faithful who compose the body of the Church. At the present time the Church's membership comprises millions of people, convinced, sincere and conscientious believers, which could not be said of the Church in the days of Imperial Russia, when, because

of the political situation, people who only belonged formally to the Church were counted as believers.

The Church is linked to the State via a special organ, the Council for Religious Affairs of the USSR Council of Ministers. Its functions include supervision of the observance of the laws pertaining to religious cults on the part of both local authorities as well as the religious associations themselves. The Council for Religious Affairs has its representatives at the Councils of Ministers of the Union Republics, Areas and Regions of our nation. The Council for Religious Affairs or its representatives arrange the provision of necessary raw materials, building materials, means of transport, etc. to the religious organizations from state resources.

Question: Schooling in the USSR is separate from the Church. How do you, Vladyka, feel about this?

Answer: By decree of the Soviet Government schooling was divorced from the Church from January 23, 1918, as I mentioned earlier in answer to your previous question. By force of this decree there is no religious education in schools. The children of believers receive their Christian upbringing and education in their families, and the facts show how effective this is. As a matter of fact the majority of the believers who throng our churches today have not had religious education at school, but this has not prevented their being active members of our Church. Those who wish to receive secondary and higher theological education and who feel a calling to pastoral service and work in the Church may enter theological seminaries and academies. Thousands of young men have graduated since the war and have entered the ranks of our Church's clergy. As for religious education, this is left to the consciences of individuals and parents; practice has shown that compulsory religious education does not always have positive results.

Question: People sometime write in the West that believers in the Soviet Union are persecuted for their faith. What, Vladyka, can you tell us on this matter?

Answer: Allegations of this nature

are quite unfounded. The laws of our country forbid the persecution of citizens for their religious convictions and it is a punishable offence to injure the religious feelings of believers. There is no discrimination against believers in entering jobs, educational establishments or any social organizations. Consequently the adherents of all religions and the members of their clergy are full and equal members of Soviet society and participate in the nation's public life on a universal basis. There have been cases of believers or religious leaders being made answerable for their systematic infringement of the state laws covering religious cults, or for inciting others to break them. Perhaps people in the West would choose to regard such cases as persecution for religious beliefs? But to an equal extent non-believers in our country, and, I might add, citizens of other countries too, are made answerable for failing to observe the laws of the country.

Question: There is another widely-held opinion in the West to the effect that there are problems in this country in the relations between the State and the Church. What is your opinion, Vladyka?

Answer: I have already mentioned the relations between the State and the Church in answer to another of your questions. I will only add that, speaking from my experience in the Church, there are no general problems in the relations between the State and Church. At times certain local problems arise which are resolved in accordance with the legislation and the particular circumstances with the assistance of the Council for Religious Affairs of the USSR Council of Ministers.

Question: Could you please tell us about the relations between the Russian Orthodox Church and other Churches both within the Soviet Union and beyond its borders?

Answer: The Russian Orthodox Church's attitude to non-Orthodox confessions is one of brotherly love, which excludes proselytism and indifference. Our Church has genuine ecumenical relations with the Armenian Apostolic Church, the Evangelical Lutheran Church

ches in Latvia and Estonia, the All-Union Council of Evangelical Christian Baptists, and others. The Russian Orthodox Church has fruitful experience in conducting at the Trinity-St. Sergiy Lavra conferences (in 1952 and 1969) of all the Churches and religious associations in the USSR, devoted to the most urgent problem of the modern age—the defence of peace. These conferences were attended by all the Christian Churches and associations and non-Christian religions of our country, and they discussed problems of world significance in a spirit of brotherhood and mutual understanding, and designated the ways and means of making their own religious contribution to the successful resolution of these problems. At the moment our Church is preparing for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations in the firm belief that this forum will weld together the forces of religious peace workers into an effective instrument for solving the cardinal problems of the modern age.

Since she entered the World Council of Churches in 1961 and the Conference of European Churches in 1959, the Russian Orthodox Church has cooperated fruitfully with the member-Churches of these ecumenical organizations in Christian ecumenical matters and in peacemaking. For many years we have conducted peacemaking on a joint basis with non-Orthodox Churches and individual Church leaders within the framework of the Christian Peace Conference.

Our Church has held discussions and exchanged visits with the National Council of the Churches of Christ in the USA, the Federation Protestante de France and other organizations. We have established relations with the Ancient Oriental Churches: the Coptic, the Ethiopian and the Orthodox Syrian Church, the Catholicosate of the East. A few weeks ago the Patriarch of Moscow and All Russia completed a visit

to India, answering a visit by the Head of the Orthodox Syrian Church, the Catholicosate of the East. Observers from our Church attended all the sessions of the Second Vatican Council, and we hold theological conversations and exchange visits with the Roman Catholic Church. We have held theological conversations with the Anglican and Old Catholic Churches, and now have a tradition of holding theological conversations with the German Evangelical Lutheran Church (FRG), the Lutheran Church of Finland and the Federation of Evangelical Churches of the German Democratic Republic. Our Church delegations have visited the Lutheran Churches in Sweden, Finland, Denmark, the FRG and a number of other countries, and have received visits by delegations from these Churches. We have also exchanged visits with the Brethren Church in the USA.

During these visits and conversations we discussed the reasons for our confessional differences, and mapped out the paths towards overcoming them. At these meetings, which have been so numerous they would be hard to list, close attention was also paid to problems of an international and universal nature, and a Christian approach to their resolution was worked out. The unanimity thus achieved between Christians of different confessions and nationalities has a beneficial influence on public opinion, and assists the relaxation of international tension and the strengthening of Christian solidarity in the defence of peace. The ties between the Russian Orthodox Church and the Christian Churches of many other countries and their joint endeavour in ecumenical activities and peacemaking serve the great cause of drawing together all Christians, in accordance with Christ's commandment, and spreading mutual understanding and cooperation among all nations.

Anniversary of the Patriarchal Communities in Finland

From January 22 to 31 of this year the Patriarchal Communities in Finland celebrated their 50th anniversary. With the blessing of the ruling hierarchy of the parishes, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, a delegation from the Diocese of Leningrad went to Finland to participate in the festivities. It was headed by Bishop Kirill of Vyborg, Deputy Patriarchal Exarch to Western Europe and Rector of the Leningrad Theological Academy. Accompanying him were Archpriest Igor Ranne, Assistant Superior of the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra and Secretary to the Metropolitan of Leningrad and Novgorod; Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland; Archpriest Georgiy Telpis, Acting Secretary of the Council of the Leningrad Theological Academy and Seminary; Archdeacon Andrei Mazur of the episcopal Cathedral of St. Nicholas and the Epiphany, and Yu. N. Minaev, churchwarden of the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra.

Upon their arrival in Helsinki on January 22, the delegation was received by Metropolitan John of Helsingfors. In the evening, Bishop Kirill officiated at All-Night Vigil in Helsinki Church of the Protecting Veil. He was assisted by Archpriest Boris Pavinsky, Rector of the Church of the Protecting Veil; Father Georgiy Kilgast, Rector of the Church of St. Nicholas, as well as the clergymen of these churches and of the delegation.

When the service ended, Bishop Kirill presented awards from His Holiness Patriarch Pimen of Moscow and All Russia and from Metropolitan Nikodim to leading members of the parish in connection with the 50th anniversary of the community.

On January 23, Divine Liturgy was celebrated in the Church of the Protecting Veil with Metropolitan John of Helsingfors officiating. He was assisted by Bishop Kirill and the clergymen of the churches of St. Nicholas and of

the Protecting Veil, as well as members of the delegation in holy orders.

During the service patriarchal awards were presented to the officiants of the Protecting Veil Church community in connection with the 50th anniversary of the parish. After the service, the rector, Archpriest Boris Pavinsky, gave a reception in connection with the 50th anniversary celebrations.

That evening, Bishop Kirill and the other members of the delegation took part in an ecumenical prayer service devoted to Christian unity, which was held in the Lutheran cathedral church in Helsinki. The service was led by Metropolitan John of Helsingfors and Bishop Aimo Nikolainen of Helsinki (Evangelical Lutheran Church of Finland). After the service, Bishop Aimo Nikolainen gave a dinner at his residence.

On January 24, the Minister of Education of Finland, Mariata Vianianin, received Bishop Kirill, the rectors of the churches of the Protecting Veil and St. Nicholas, and the members of the delegation. Present at the reception were His Eminence Archbishop Paul of Karelia and All Finland, Metropolitan John, and Lutheran Bishop Aimo Nikolainen. M. N. Streltsov, Counsellor of the USSR Embassy in Finland was also there.

In the afternoon, Bishop Kirill and the other members of the delegation were received by H. E. Urho Kaleva Kekkonen, President of Finland.

Bishop Kirill and those accompanying him arrived in Turku on January 25, where they were welcomed by Dr. Martti Simojoki, Archbishop of the Evangelical Lutheran Church of Finland. They visited the Christian Institute of Turku that day and met the chairman of the administrative board and advisor on education, Kauko Rinne, and the rector, Manno Miantumaa, as well as representatives of the faculty and student body. That evening, Archbishop Martti Simojoki gave a dinner in honour of the delegation.

On January 26, Bishop Kirill and the other delegates visited the Theological

Faculty of Turku, where Bishop Kirill read a lecture on "Tradition and the Understanding of the Holy Fathers in the Orthodox Church". In the afternoon the Mayor of Turku, Viaine I. Leino, gave a reception in honour of the delegation. Among the guests was P. M. Sulimko, Acting Consul General of the USSR in Turku.

That same day, Bishop Kirill and those accompanying him left for Kuopio.

On January 27, the delegates were received by His Eminence Archbishop Paul of Karelia and All Finland, Primate of the Autonomous Orthodox Church of Finland. They also visited the Kuopio Orthodox Seminary and learned of its life and activities. Afterwards they called on Risto Hioltia, Governor of the Province of Kuopio. In the afternoon, the Mayor of Kuopio, O. I. Oksa held a reception in honour of the delegation. His Eminence Archbishop Paul was also present. In the evening Bishop Kirill officiated at Vespers in the episcopal Cathedral of St. Nicholas, at the conclusion of which Archbishop Paul and Bishop Kirill exchanged addresses of greeting.

On January 28, His Eminence Archbishop Paul celebrated Divine Liturgy in St. Nicholas Cathedral. He was assisted by Bishop Kirill and the cathedral clergy as well as members of the delegation in holy orders. That afternoon, His Eminence Archbishop Paul held a reception in honour of the delegation, during which the delegates were awarded orders and medals of the Autonomous Orthodox Church of Finland by His Eminence. That evening the delegation participated in an ecumenical worship service in the Lutheran "Alava" Church, at the conclusion of which Lutheran Bishop Paolo Kortekangas of Kuopio gave a dinner in honour of the delegation. Later that day the delegation left for Helsinki.

On January 29, Bishop Kirill said a panikhida in the Church of St. Nicholas for the departed founders and clergymen of the Patriarchal Communities. On the same day the rector, Father Georgiy Kilgast, and the parishioners gave a dinner. It was attended by Metropolitan John, Bishop Kirill and the other delegates. That evening, Bishop

Kirill officiated at All-Night Vigil in St. Nicholas Church assisted by the clergy of the Patriarchal Communities and members of the delegation in holy orders, after which awards from His Holiness Patriarch Pimen and Metropolitan Nikodim were presented to active members of the parish community in connection with its 50th anniversary.

The following morning, Divine Liturgy was celebrated in St. Nicholas Church by Bishop Kirill and the clergy of the community and delegates in holy orders. During the service patriarchal awards were presented to members of the church's clergy, in connection with the anniversary. His Eminence Archbishop Paul attended the service.

In the afternoon a solemn meeting was held on the premises of the World Christian Association of Young People dedicated to the 50th anniversary of the Patriarchal Communities in Finland. During the meeting Bishop Kirill conveyed greetings from His Holiness Patriarch Pimen and read congratulatory telegrams from Metropolitan Nikodim and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations. Present to congratulate the communities on their 50th anniversary were Metropolitan John, representing the Autonomous Orthodox Church of Finland; Archbishop Dr. Martti Simojoki, representing the Lutheran Church of Finland; Bishop Paul Fershuren, Chairman of the Conference of Bishops of the Scandinavian Countries, representing the Roman Catholic Church; and finally, representatives of the public and government of Finland.

In the evening, Bishop Kirill gave a reception for members of the clergy and church councils, and representatives of the Patriarchal Communities. Present were His Eminence Archbishop Paul, Archbishop Martti Simojoki, Metropolitan John, Bishop Aimo Nikolainen, Bishop Paul Fershuren as well as representatives of the public and government of Finland.

On January 31, the head of the Consular Section of the USSR Embassy in Finland, S. Isakov, gave a dinner in honour of the delegation. On the same day, Bishop Kirill and those accompanying him left for home.





Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

On **February 21 (8)** and **22 (9)**, Monday and Tuesday of the first week in Lent, His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete at Great Compline in the Patriarchal Cathedral of the Epiphany.

On **February 23 (10)**, Wednesday of the first week in Lent, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified in the Patriarchal Cathedral. In the evening of the same day and on **February 24 (11)**, Thursday of the first week in Lent, Patriarch Pimen read the Great Canon of St. Andrew of Crete in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On **February 25 (12)**, Friday of the first week in Lent, the Feast of St. Aleksiy of Moscow and All Russia, the Miracle Worker (the feast was marked on the first Sunday in Lent) His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified in the Refectory Church of St. Sergiy at the Lavra. On the same day Patriarch Pimen attended the Lity for the Departed held by

the tomb of His Holiness Patriarch Aleksiy (†April 17, 1970) in the Church of All the Saints Who Shone Forth in the Land of Russia which is below the Dormition Cathedral at the Lavra.

On **February 27 (14)**, the first Sunday in Lent, the Triumph of Orthodoxy, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. Patriarch Pimen held the Office of the Triumph of Orthodoxy with Bishop Iov of Zarsk [see below].

MARCH

On **March 6 (February 21)**, the second Sunday in Lent, and on **March 13 (February 28)**, the third Sunday in Lent, the Veneration of the Life-Giving Cross, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. On March 6 and on the eve, divine services were conducted by His Holiness the Patriarch together with Bishop Serapion of Irkutsk and Chita.

The First Sunday in Lent—The Triumph of Orthodoxy

On February 27 (14), 1977, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany. Bishop Iov of Zarsk attended the Liturgy.

With the blessing of His Holiness, the celebration of the feasts of the Iberian icon of the Mother of God and St. Aleksiy of Moscow, which fell this year on the Friday of the first week in Lent when, according to the Rules, festal services are not held, was postponed in the Patriarchal Cathedral until the Sunday of Orthodoxy.

Next year, 1978, marks the 600th anniversary of the passing away of St.

Aleksiy (†February 12, 1378). The saint departed to the Lord on a Friday: in 1378 this was the Friday of the Week of the Prodigal Son, the first of the three weeks in preparation for Lent.

The commemoration of St. Aleksiy is celebrated in the Patriarchal Cathedral as a patronal feast: the relics of the blissfully departed hierarch have rested for almost 30 years (since the Feast of the Holy Hierarchs of Moscow on October 18, 1947) in the cathedral.

On the same day, February 27, the celebration of the Iberian icon of the Mother of God was held in the Moscow Church of the Resurrection of Christ in Sokolniki, where there is a revered

copy of the icon. His Holiness Patriarch Pimen gave his blessing to Archbishop Pitirim of Volokolamsk to lead the services.

After Liturgy, His Holiness led the moleben for the Sunday of Orthodoxy assisted by Bishop Iov of Zarsk, the cathedral clergy and other clerics.

The prayer to the Iberian icon of the Mother of God was read by His Holiness Patriarch Pimen and the prayer to St. Aleksiy by Bishop Iov.

As the choir sang the hymn of praise, "We glorify Thee, O God", Patriarch Pimen, Bishop Iov and the

other officiants kissed the festal icons and the shrines of the Patriarchal Cathedral—the relics of St. Aleksiy and the Kazan icon of the Mother of God.

After divesting and donning his mantle, His Holiness Patriarch Pimen blessed the congregation from the ambo and congratulated them on the ecclesiastical feast and expressed the hope that the Mother of God and the saint and miracle worker, Aleksiy, would grant them heavenly intercession and prayerful help all the days of their lives.

V.

Festal Services in the Patriarchal Podvorye in Alexandria

The St. Aleksandr Nevsky Patriarchal Podvorye in Alexandria, ARE, began the year 1977 with prayers held on the first day of January. On January 2, the 29th Sunday after Pentecost, before the Nativity of Christ, Divine Liturgy was celebrated in the podvorye church. After the New Year moleben "Many Years" was sung.

On January 6, Christmas Eve, during Divine Liturgy many parishioners received Holy Communion. In the evening All-Night Vigil and on January 7, Christmas Day, Divine Liturgy were conducted.

With the blessing of His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, the festal service in our church was conducted by Metropolitan Timotheos of Central Africa. It was attended by Bishop Theoclitos of Gallipoli, Chancellor of the Alexandrian Patriarchate, and Archimandrite Elias Sufan, representative of the Syro-Lebanese parish. The divine service was held in Church Slavonic and Greek. The Christmas Message of His Holiness Patriarch Pimen was read out after the Gospel lesson.

After Liturgy, Archpriest Ioann Orlov, Exarch of the Moscow Patriarch to the Patriarch of Alexandria and dean of the podvorye, warmly greeted Metropolitan Timotheos, Bishop Theoclitos, Archimandrite Elias, the other guests and parishioners of the podvorye church. The dean asked Metropolitan Timotheos


to thank His Beatitude Pope and Patriarch Nicholas for his concern and love for the podvorye church.

The dean expressed his gratitude to Metropolitan Timotheos for conducting the divine service. His Eminence Timotheos is well known and loved in Alexandria; he is also known in our country which he has visited several times. In June he will again visit the USSR as the representative of the Alexandrian Church to the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations.

In his reply, Metropolitan Timotheos greeted the dean and parishioners. Bishop Theoclitos conveyed the blessing of His Beatitude to all those present in the church.

In the evening of the same day, Archpriest Ioann Orlov gave a dinner; present were Metropolitan Timotheos, Bishop Theoclitos, Archimandrite Joachim Balasakis, General Secretary of the Holy Synod of the Alexandrian Church and Dean of the Cathedral of the Annunciation in Alexandria. The evening passed in a brotherly atmosphere. The guests listened to hymns of the Russian Orthodox Church. Christmas carols were sung by local believers. In the distinguished visitors' book, His Eminence Timotheos made an entry in which he expressed his good wishes to His Holiness Patriarch Pimen of Moscow and All Russia, the venerable hierarchs, clergymen and laymen of the Russian Orthodox Church.

Theological Education in Leningrad: an Historical Review

n January 23, 1918, the Council of the People's Commissars adopted a decree regarding the separation of Church and State and the separation of the schools from the Church. All theological educational institutions—schools (including diocesan schools for women), seminaries and academies—which had been supported by the state budget were no longer granted state subsidies and ceased to exist. This occurred in September 1918.

In ukases issued by the Primate of the Russian Orthodox Church, His Holiness Patriarch Tikhon of Moscow and All Russia, and by the Holy Synod on September 19 and October 25, 1918 (No. 23 and No. 29), it was proposed that the Church's diocesan hierarchs open pastoral training schools in their respective dioceses to replace to some degree the seminaries and theological schools that had been closed. A pastoral training school of this sort with a three-year programme was opened on October 1, 1918, in Petrograd. It was housed in one of the buildings of the Lavra of St. Aleksandr Nevsky, by the north-west tower.

The ecclesiastical authorities of Pet-

rograd were still concerned about the need for opening a theological institute of higher learning which would serve as a source of spiritual enlightenment not only for Petrograd, but for the whole Russian Church, and also as a theological centre. In consideration of its purpose as envisaged by the ecclesiastical authorities, this theological institution of higher learning was to be called the Petrograd Theological Institute, and under the conditions prevailing the founders themselves would have to find the necessary funds to establish and maintain it.

On April 9, 1919, I. P. Shcherbov, a former instructor at the Petrograd Theological Seminary, presented to Metropolitan Veniamin of Petrograd and Gdov a draft of the "Provisions for the Petrograd Theological Institute and Courses in Theology in the Deaneries of the City of Petrograd". With Metropolitan Veniamin's blessing the Commission for Theological Institutions in the Diocese of Petrograd was formed. The commission's members included Chairman V. A. Akimov, Rector of the Church of the Protecting Veil in Kolomna; Archpriest L. K. Bogoyavlensky, Dean of the episcopal Cathedral of St. Isaac; Archpriest N. K. Chukov of the university church; Archpriest N. S. Rudnitsky; Archpriest N. V. Chepurin; Academician B. A. Turaev; university professor A. I. Vvedensky (not to be

Address (here abridged) delivered at the commencement of the new academic year on October 9, 1976, the Feast of St. John the Divine and the 30th anniversary of the revival of the Leningrad Theological Academy and Seminary.

On the following day and on January 9, the 30th Sunday after Pentecost and after Christmas, Divine Liturgy was celebrated in the podvorye church. After the service the parishioners were invited by the exarch to a Christmas dinner, followed by a lottery.

Divine services were held in the podvorye church on January 14, the Feast of the Circumcision of the Lord and the Feast of St. Basil the Great, and on January 16, the Sunday before Epiphany. On January 18, on the eve of Epiphany, Divine Liturgy and the Great Blessing of the Waters were conducted. In the evening of the same day, a short evening service was held. On

Epiphany, Divine Liturgy and the Great Blessing of the Waters were conducted. The service was attended by Archimandrite Elias Sufan (he participated in the Great Blessing of the Waters), other guests, many parishioners and Orthodox Greeks.

The festivities ended with Divine Liturgy on the 32nd Sunday after Pentecost, after Epiphany, and with solemn prayers to St. Antony the Great whom believers in Egypt especially revere and to whom they turn for intercession in their prayers.

Archpriest IOANN ORLOV

Alexandria, ARE

confused with another man of the same name, Archpriest A. Vvedensky, a leader of the Renovated Church); L. P. Karsavin; Yu. P. Novitsky; A. S. Nikolaev; F. K. Andreyev, a docent at the defunct Moscow Theological Academy; I. P. Shcherbov, and V. B. Shklovsky, a lecturer at the Petrograd Theological Academy.

On December 4, 1919, permission was granted by the People's Commissariat for Education to open the theological institute offering several preparatory theological courses. But difficulties immediately arose because of the religious ferment in Petrograd in the 1920's. Certain pious believers thought that the fall of the monarchy entailed the downfall of Orthodoxy. They sought spiritual refuge in Catholicism, or various sects—Adventist, Pashkovite,* Churikovite,* Baptist—which were increasingly active in Petrograd. Others—mostly members of the intelligentsia—proved susceptible to religious indifference or were attracted by theosophy, spiritualism, and occultism.

The theological institute therefore had to serve not only as an educational establishment, but also a citadel of Orthodoxy. It was of the utmost importance to make theological education accessible to laymen, including women. Church education had to become less academic in its approach to the study of theology.

The curriculum of the old theological academies adopted by the institute was supplemented with new subjects. The history of religions, which had previously been one of the course divisions of basic theology, became a separate subject. Fundamentals of philosophy was replaced by religious metaphysics. The course in hagiology acquainted students with the lives of the saints and other texts shedding light on the spiritual feats of men of faith. Christian mysticism treated the nature and spirit of true mysticism as opposed to non-Christian mysticism (Buddhist, Theosophical, etc.). Christian sociology elucidated the views of the Church on various social issues and phenomena.

Christian pedagogy examined the properties of the human spirit in its fallen and reborn state, and in particular the psychology of the child's soul. The history of the Russian religious self-awareness dealt with the general approach and orientation of Russian society in the province of religious and moral life and the unique aspects of Russia's religious strivings. A course in Christian art acquainted students with iconography, ecclesiastical architecture and poetry.

The founders of the theological institute also considered the problem of pedagogical and methodological ties between the institute and the Pastoral Training School, and also the organization of primary theological training (on the order of night school) for adult laymen to prepare them for enrolment in the pastoral school.

Church leaders met several times to discuss the organization of the theological institute; municipal and parochial gatherings also took place. A year and a week after Metropolitan Veniamin was presented with the draft of the "Provisions for the Petrograd Theological Institute and Courses in Theology in the Deaneries of the City of Petrograd" the institute was opened.

Following the suggestions of the Commission for Theological Institutions in the Diocese of Petrograd, His Holiness Patriarch Tikhon appointed the following men to the faculty: A. I. Briliantov, professor at the former Petrograd Theological Academy; Archpriest V. M. Veryuzhsky, N. N. Glubokovsky, S. M. Zarin, I. A. Karabinov, N. V. Malitsky, D. P. Mirtov, Archpriest A. V. Petrovsky, and I. I. Sokolov; Academician B. A. Turaev, L. P. Karsavin, and N. O. Lossky, all professors at Petrograd University; F. K. Andreyev, docent at the former Moscow Theological Academy; I. P. Shcherbov, an instructor at the former Petrograd Theological Seminary; P. P. Mironositsky, M. Th., a former member of the School Council of the Holy Governing Synod; and Petrograd clergymen Archpriest P. P. Anikiev, Archpriest M. V. Mitrotsky, Archpriest N. V. Chepurin and Archpriest N. K. Chukov. Somewhat later the following professors at Petrograd University joined the staff: S. S. Bezobrazov,

* Evangelical sects which took their names from leading activists within their respective movements — Pashkov and Churikov.

A. P. Alyavdin, M. N. Skolov, M. D. Priselkov; S. V. Melikova-Tolstaya, and D. I. Abramovich. At its second meeting on February 6, 1920, the Council of the Theological Institute elected Archpriest N. K. Chukov as rector (later he became Metropolitan Grigoriy of Leningrad and Novgorod; † November 5, 1955).

N. K. Chukov was born in Petrozavodsk and raised in a genteel family. After graduating from the gymnasium, he enrolled in the St. Petersburg Theological Academy out of profound religious conviction. After graduating from the academy in 1895 he was appointed to a newly formed post in Petrozavodsk, that of diocesan inspector of parochial and literacy schools. On February 1, 1911, he assumed the post of Rector of the Olonets Theological Seminary, Chairman of the Diocesan School Council, and editor of the diocesan weekly *Olonetskaya nedelya* (Olonets Weekly), to which he contributed many articles.

The rector's spiritual ideal was the Apostle Paul, and he chose as his motto the words of St. Paul to the Corinthians, *I am made all things to all men, that I might by all means save some* (1 Cor. 9. 22).

He believed that by communicating with men of varying views and convictions he could, like the Apostle Paul, bring back to Christ those who for various reasons had broken away from the Church. Recognizing that literature, classical music and painting represented the communicative means most frequently used by culturally sophisticated men, Father Nikolai tried to instil a love for art among his seminarians by organizing clubs, discussion groups and lectures.

After the closure of the Olonets Theological Seminary in 1918 Father Nikolai Chukov moved to Petrograd. There he was appointed to the Academy of Sciences' Commission for the Study of Natural Productive Forces in Russia. He worked for four years with this commission, during which time he came into close contact with the professors of Petrograd University. He became well known among believing professors and was chosen as the priest of the university church. Father Nikolai became a member of the Commission for Theolo-

gical Institutions in the Diocese of Petrograd, and he induced Academician B. A. Turaev, Prof. A. I. Vvedensky, Prof. L. P. Karsavin and Prof. Yu. P. Novitsky to participate in the commission's work. Subsequently a number of university professors joined the staff of the theological institute.

The institute was located on the grounds of the Moscow Metropolitan's Podvorye of the Holy Trinity (44 Fontanka Embankment). On the first floor were the institute offices, the library and the apartment of the assistant rector, I. P. Shcherba; on the second floor the institute had at its disposal a large well lit assembly hall with excellent acoustics. Here lectures were read. In the podvorye there were two churches but the institute was not affiliated with either of them. The institute had no church of its own but at the time this represented no problem because the majority of students belonged to church and cathedral parishes in Leningrad before enrolling in the institute. Their connections with their respective parishes contributed to the establishment of mutual relations between the institute and the church councils of the city's parishes. There were considerable age differences among the students, as well as differences in their level of education. Out of the 100 first-year students enrolled in the institute in 1920, 32 were college graduates.

Outside the classroom the students supplemented their education by participating in the general cultural life around them. Thus on June 1, 1920, the institute marked the centenary of the birth of S. M. Solovyov, the great Russian historian. In January 1921, on the 40th anniversary of the death of Dostoyevsky, a panikhida was held followed by the reading of a paper on the writer.

On the centennial of Solovyov's birth the institute invited representatives of other educational institutions of Petrograd to participate in the celebrations. They all joined together in a centennial meeting held on the premises of the People's Commissariat for Education and on October 14 of the same year (1920) the Petrograd Theological Institute was made a member of the Unified Council of Scientific Establishments.

and Institutions of Higher Learning of Petrograd. The Committee for the Betterment of Living Conditions for Scholars made a substantial increase in the rations allotted to faculty members of the institute, a remarkable fact when one considers that at the time Petrograd was suffering from a severe lack of foodstuffs.

The institute continued to function for three years and graduated 23 students. Two of them, Hieromonk Makariy Zvezdov and I. D. Dmitryukov, soon submitted their candidate's dissertations and were awarded the Candidate of Theology degree.

It is not without interest that by the first of September 1920, the institute had received four times the amount of money needed for operations in the form of donations from the Orthodox parishes of the city. The civil authorities provided the institute with classroom space, the library of the former theological seminary, and also publications of the Commission for Study of Early Texts, the Tuzov publishing enterprise and other book stores that had been nationalized. All these things boded well for the institute.

But in May 1922, the Church was racked by the Renovationist schism. (*Obnovlentsy*). The theological institute did not recognize the uncanonical, unauthorized Renovationist "ecclesiastical" administration and remained true to His Holiness Patriarch Tikhon of Moscow and All Russia. For a year the Renovationists waged a struggle against the existence of the theological institute. The institute either had to betray the patriarchal administration of the Church as established by the Local Council in 1917-1918 and recognize the renegade movement, or it had to cease existing. In May 1923, the Petrograd Theological Institute stopped functioning. But the faculty and board did not cease carrying out their religious educational activities on account of the discord in the Church introduced by the Renovationists.

One should recall that the Commission for Theological Institutions in the Diocese of Petrograd established in 1919 by Metropolitan Veniamin of Petrograd and Ladoga not only worked for the opening of the theological institute, but

simultaneously worked to organize theological courses in the deaneries of the city. The courses were instituted in various regions of the city, but in 1922-1923 they, too, ceased to exist on account of the Renovationist schism. In 1924, courses were offered only in the Second Municipal Deanery. They were held on the premises of the Russian-Estonian church, where the Pastoral Training School had also moved after the Renovationists had seized the St. Aleksandr Nevsky Lavra (24 Rimsky-Korsakov Ave.).

On March 16, 1924, the Renovationists opened their own "theological" institute, and two weeks later, on April 2, Archpriest Prof. N. K. Chukov, rector of the former Petrograd Theological Institute, became superintendent of the theological courses in the Second Municipal Deanery. He induced a number of professors of the defunct theological institute to read lectures here. Soon many of those who had been enrolled in the theological institute were attending the lectures. The courses reached, not only the deanery, but the entire city and came to be called the Theological Courses of the Central Urban Region. The Theological Courses offered a theological grounding that was on an equal footing with the Renovationist "theological" institute. Those in attendance were also well prepared; many of them had spent a year or two at the Theological Institute.

On May 31, 1925, the rector reported to the council of the courses that the latter could be transformed into a higher theological institution. His report on "The State of Higher Theological Courses in Leningrad" was approved by state and ecclesiastical authorities. On September 29 of that year, Higher Theological Courses began to function in Leningrad.

The goals and direction of the courses' scholarly programme did not differ from those of the previous Theological Institute. No man or woman with less than a secondary education could attend. The faculty included Archpriests V. F. Lebedev and M. P. Cheltsov, scholars with worldwide reputations, and also A. A. Dmitrievsky, former professor at the Kiev Theological Academy and Corresponding Member of the Aca-

demy of Sciences, and I. D. Andreyev, former professor at Petrograd University. There were some public defences of magister's degrees, including the rector, Archpriest N. K. Chukov's "Jewish Messianic Conceptions According to the Targum of Jonathan, Son of Usiel"; Archpriest Prof. M. V. Mitrotsky's "The Christology of Cyril of Alexandria (an Historical and Dogmatic Study)"; Archpriest Prof. N. V. Chepurin's "The Animistic Theory of the Origins of Religion and Its Preamimistic and Totemistic Adjuncts (a Philosophical and Anthropological Study in Apologetics)"; Archpriest Prof. P. P. Anikiev's "The Mysticism of St. Simeon the New Theologian (Towards an Orthodox Philosophy of Mysticism on the Basis of St. Simeon's Teachings)", and Archpriest V. A. Rybakov's "St. Joseph the Hymnologist and His Compositions". The Learned Council unanimously awarded the theses' writers the degree of Magister of Theology. Several candidate's dissertations were also written and submitted. Father N. Krasnopevko, a former fourth-year student at the Petrograd Theological Academy, wrote "A Review of the Works of Archpriest Avvakum, Founder of the Old Believers Movement, and a History of Their Publication"; three other graduates of the Petrograd Theological Institute, Father M. I. Smirnov, A. A. Bazunov and N. D. Uspensky, wrote respectively "The Dukhobors: a Study of the Sect and Its Teachings", "The Office of the Blessing of the Waters at Epiphany (the Great Hagiasma)", and "The Origins of the Agripnia, or All-Night Vigil, and Its Component Parts". All were awarded the Candidate of Theology degree.

The Higher Theological Courses remained in existence for three years. The so-called Iosiflyansky schism which arose in Petrograd in 1927 attracted a number of students. Despite precautionary measures taken by those heading the courses, the schismatics agitated against the historical declaration made by the Deputy Locum Tenens, Metropolitan Sergiy of Nizhniy Novgorod, and subsequently began anti-Soviet agitation. This situation accounted for the closure of the Higher Theological Courses in August 1928.

In 1929, Archpriest Prof. N. K. Chukov

attempted to revive the Theological Institute. Working together with the faculty of the former Higher Theological Courses, he formulated the "Position Paper on the Founding of the Orthodox Theological Institute in Leningrad". The position paper received the blessing of Deputy Locum Tenens Metropolitan Sergiy and was approved by the Administrative Section of the All-Russian Central Executive Committee. Permission was granted to open a new institute, but the opening never took place. There was no suitable location or library (the former library, handed over to the Book Chamber, was transferred to Moscow). The ranks of the faculty had also thinned out by the death of several prominent professors of the Higher Theological Courses, including I. D. Andreyev, A. A. Dmitrievsky and Archpriest A. V. Petrovsky. Many other elderly clergymen and lay theologians had also passed away. For fifteen years no facilities for theological education existed in Leningrad.

During the Great Patriotic War, this difficult period in the history of our country, the activities of the Russian Church brought great spiritual comfort to Orthodox believers. The Holy Russian Church represented a sort of school for both the clergy and the laity in instructing them in the Christian virtues of faith, hope and love.

As soon as victory became imminent Russian Church leaders once more raised the question of the necessity of re-establishing facilities for theological education in Leningrad. The Soviet Government reacted positively to this idea; His Beatitude Metropolitan Sergiy of Moscow and Kolomna commissioned Archbishop Grigoriy Chukov of Saratov to draw up a report "On the Organization of Theological Schools", a "Position Paper on Theological and Pastoral Courses" and a "Position Paper on the Establishment of a Theological Institute" along with a curriculum and an estimate of the cost of maintaining them. This took place in the summer of 1943. The first issue of *The Journal of the Moscow Patriarchate* appeared in September of the same year; in the third issue (November) an informative article by Archbishop Grigoriy on "The Establishment of Theological

logical Institutions of Higher Learning" was published, and the following issue (No. 4) announced the opening of a theological institute in Moscow along with theological pastoral courses.

On May 26, 1944, Archbishop Grigoriy was translated from Saratov to Pskov and temporarily entrusted with the administration of the dioceses of Leningrad, Novgorod and Olonets, and subsequently Vologda, Riga and Estonia, and the patriarchal parishes in Finland. In the summer of 1945, Archbishop Grigoriy composed a "Position Paper on Theological Pastoral Courses in Leningrad" and a curriculum of two years' duration for these courses. On September 7 of the same year, Archbishop Grigoriy was appointed Metropolitan of Leningrad and Novgorod; on November 22, theological pastoral courses began on the premises of the former St. Petersburg Theological Seminary (17 Obvodny Canal).

A high explosive bomb had destroyed the outer walls of the right side of the building, where, on the first floor, one now finds the accounting and administrative offices, the reception room and the office of the rector; the destruction extended to the present office of the secretary for diocesan administration. The ceilings between all the floors in this part of the building were also destroyed. Classes were held on the fourth floor of the left side of the building, although it, too, was not suitable for living or working. Many of the windows had been shattered and the floors were in ruins. Repairs were carried out throughout the summer and autumn, and on November 22 a thanksgiving service was held and the premises were blessed.

The faculty consisted of six members: the rector, Archpriest N. I. Lomakin, taught catechistics; Assistant Rector Archpriest S. V. Rumyantsev lectured on the Old and New Testaments; Archpriest P. Fruktofsky taught Church Slavonic; Archpriest V. V. Raevsky taught ecclesiastical history; A. F. Shishkin—church singing, and N. D. Uspensky—Church Rules. There were 22 students of middle age with a partial or complete secondary education.

Teaching was about on the level of

pre-Revolution Church schools. This low level could be justified only as a transitional stage. Metropolitan Grigoriy, who was also Chairman of the Holy Synod Education Committee, drew up a "Position Paper on Theological Academies" and a "Position Paper on Theological Seminaries" along with prospective curricula, which were based on the curricula of the pre-Revolution academies and seminaries. These documents were approved by His Holiness Patriarch Aleksiy of Moscow and All Russia, and by the Holy Synod.

On April 28, 1946, the second Sunday after Easter, Feast of St. Thomas the Apostle, Metropolitan Grigoriy addressed the congregation of the Cathedral of the Transfiguration in Leningrad. "If a man acquires his faith only through tradition, by hearsay, without thinking," he said, "then it is his duty, as a conscious rational being, to ask himself why he believes. The Gospel, after all, does not force itself on anyone.... Religious convictions must be adopted freely and sincerely. The Gospel proffers various proofs for every sort of mind, for every conscious soul; for some it manifests itself in proofs which astonish the mind, and for others it touches the heart and conscience....

"There may be such a thing as legitimate doubt therefore a study of religious questions is desirable. But it is important that doubt should proceed from a genuine desire to discover the Truth. Then it will be the pledge of a truly vital and active faith, the sort that manifested itself in the Apostle Thomas.

"Search for God, not only through cold reasoning, which merely studies and criticizes and finds solutions, but also listens attentively to the voice of your heart, which longs for forgiveness, love and peace, which strives to reach God in all its sorrows....

"Come to the Lord praying fervently for enlightenment, and most important, follow the rules of faith, do the good deeds that faith requires of you: you believe that God is holy, and so your lives should be pure; you believe that God is love, and so you should display love to the point of self-sacrifice in your own lives. If you do these things you will find your faith growing firmer

and stronger. When Christ was asked what one should do to gain eternal life, He responded, *Obey the commandments....*" (JMP, No. 6, 1946, pp. 24-25).

By September 1, the preparatory work for the opening of the academy and seminary had been completed, including curricular appointments.

In September, prospective students were tested: 28 were accepted as first-year students in the seminary and 30 as third-year students; 16 were admitted to the academy. The combined faculty included three professors, five docents and two instructors. Instruction began on October 1, 1946, after a moleben held in the church (the Holy Doors remained closed because the altar had not yet been consecrated). On October 8, the altar was consecrated and dedicated to St. John the Divine, the first Divine Liturgy then followed.

On October 9, the Feast of St. John the Divine, the seminary and academy celebrated their first patronal feast in a modest fashion, without a hierarchal service, but on October 14, the Feast of the Protecting Veil of the Mother of God, His Holiness Patriarch Aleksiy himself presided at the solemn opening of the Leningrad Theological Academy and Seminary. He concelebrated Divine Liturgy with Metropolitan Grigoriy, Archbishop Adam of Philadelphia and West Carpathia, who came from the United States for the occasion, and six priests.

At 2 p. m., with the blessing of His Holiness the Patriarch, Metropolitan Grigoriy opened the meeting in the Assembly Hall; those present included representatives of the Moscow Patriarchate, the seminary and academy faculty, the clergy and laity of Leningrad, and other guests.

Metropolitan Grigoriy delivered a speech in which he briefly reviewed the history of theological education in Leningrad (Petrograd) after the Revolution. In the course of the speech he said:

"The fact that our new schools retain their old names is very significant. It means that they have passed through the stage of mere course offerings and are developing into a seminary and academy which manifest the best of the

well-tried qualities, and that they are striving to attain the heights of theological education that existed earlier and surpass them in the future.

"This is understandable in view of the tasks confronting Orthodoxy in the modern world. One of the major tasks of this modern theological school, its primary purpose, is to grasp this rich heritage and give it practical implementation....

"These historical lessons oblige our new school to present theology in such a way that it will first and foremost serve as a guiding principle of life based on the truths of the Gospel, following in the footsteps of the Holy Fathers and ascetics of the Church.

"Here the educational function of the new theological school must merge with and develop into the function of training future pastors of the Church, men of conviction and staunch bearers of the holy Orthodox faith, zealous sowers of Truth and Good, men filled with the spirit of patriotism and love for their nation, faithful and honourable citizens of their great Motherland" (JMP, No. 10, 1946, pp. 11-12).

Now, thirty years later, we may say without exaggeration that the Leningrad Theological Academy and Seminary are fulfilling the tasks they were assigned by the Russian Orthodox Church. The level of theological education keeps growing from year to year. During the past three decades the seminary has graduated 540 students, many of whom immediately entered the academy. The academy has graduated 400 students, 31 of whom have eventually become bishops, including His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, the Primate of the Autocephalous Sister Church of Czechoslovakia; Metropolitan Nikodim of Leningrad and Novgorod, a permanent member of the Holy Synod, Patriarchal Exarch to Western Europe, and Chairman of the Commission on Christian Unity and Inter-Church Relations; Metropolitan Serafim of Krutitsy and Kolomna, a permanent member of the Holy Synod; Metropolitan Aleksiy of Tallinn and Estonia, also a permanent member of the Holy Synod and Chancellor of the Moscow Patriarchate and

Chairman of the Education Committee; and Metropolitan Yuvenaliy of Tula and Belev, a permanent member of the Holy Synod and Head of the Department of External Church Relations of the Moscow Patriarchate. Among the academy's professors only two have received their higher theological degrees before the opening of the new theological academy and seminary (Prof. Emeritus Archpriest M. K. Speransky, who graduated from the St. Petersburg Theological Academy in 1913, and Prof. Emeritus N. D. Uspensky, who graduated from the Petrograd Theological Institute in 1923). All the rest are alumni of the Leningrad Theological Academy.

Besides teaching courses in the seminary and reading lectures in the academy, the faculty also had to devote a considerable amount of time to the composition of textbooks for the students and seminarians since there were only single copies of pre-Revolution textbooks in the academy library, and many of these were outdated. Moreover the Educational Committee assigned the mentors of the Leningrad and Moscow schools the task of setting up model programmes for each seminary course in order to standardize the course offerings in all the seminaries of the Russian Church.

From 1948 to 1968, the academy and seminary had a sector offering correspondence courses for parish clergymen in various dioceses. While it functioned this sector provided a secondary theological education to 250 men and higher theological education to 120. At the present time correspondence courses are offered only at the Moscow theological schools.

In 1967, in accordance with the "Provisions for the Organization and Activity of a Precentor's Class in the Theological Seminaries" approved by the Education Committee of the Holy Synod and confirmed by His Holiness Patriarch Aleksiy, a three-year precentorial course was introduced in the Leningrad theological schools for musically gifted seminarians and students. The topics covered include elementary music theory, harmony, solmization, the history of church music, reading musical scores, conducting, the fundamentals of choral singing, and piano. The ave-

rage number of students in the three groups is around twenty.

All seminarians and academy students take part in services in the academy church. Those in holy orders serve daily according to their rank and the laymen as sacristans, readers, and choristers in groups of 15 to 20 students. Each group has its own arranger and precentor. On Sundays and feast days all the seminarians and students participate in divine services. The mentors also take part in services and sermonize in the church. Upperclassmen in the seminary and academy students undergo the practice of preaching under the guidance of the professor of homiletics. At the beginning and end of each day all the students gather for prayer in the academy church.

The scholarly activity of the academy encompasses the writing and reviewing of dissertations and guiding the work of fourth-year students who are working on their candidate's dissertations. In the past 30 years the academy has awarded 382 Candidate of Theology degrees. Eighteen students have defended their magister's theses.

The Academy Council adjudged all the candidates worthy of the magister's degree, and their recommendations were ratified by the Supreme Church Authority. On the basis of the required scholarly reviews the Academy Council, in closed session, awarded the following doctorates:

(1962) To Prof. A. I. Ivanov, M. Th. († 1976), for his work "Istoriya Vizantiyskoi Tserkvi" (*A History of the Byzantine Church*);

(1968) To E. Psilopoulos, M. Th., for his work "Bratstvo bogoslovov ZOI i ego znachenie dlya Elladskoi Tserkvi [ego istoriya, razvitie i sovremennoe polozhenie]" (*The ZOI Brotherhood of Theologians and Its Significance for the Greek Church [Its History, Development, and Present Status]*);

(1972) To LTA Archpriest Prof. M. K. Speransky, M. Th., for his "Kurs lektsiy po Svyashchennomu Pisaniyu Novogo Zaveta, chitannyy studentam Leningradskoi dukhovnoi akademii v 1953-1970 gg.: t. I—Vvedenie v Novyi Zavet (istoriko-kriticheskoye obozrenie) i t. II—Poslaniya svyatogo apostola

Pavla (istoriko-ekzegetichesky analiz)" (*Course of Lectures on the New Testament Presented to Students of the Leningrad Theological Academy, 1953-1970: Vol. I: Introduction to the New Testament [An Historical and Critical Review]; Vol. II: The Epistles of St. Paul the Apostle [An Historical and Exegetical Analysis]*);

(1975) To Nikodim Rotov, M. Th., Metropolitan of Leningrad and Novgorod, for his "Sbornik sochineniy (v pyati tomah)" (*Collected Works in Five Volumes*).

The recommendations of the Academy Council were all confirmed by the Supreme Church Authority.

The Academy Council awarded Doctor of Theology *honoris causa* degrees to the following for their work in the fields of theology, teaching, spiritual guidance and outstanding contributions to the Church:

(1949) To His Holiness Patriarch Aleksiy of Moscow and All Russia († 1970), and Metropolitan Grigoriy of Leningrad and Novgorod;

(1962) To Prof. Vasilios Ioannidis of Athens University;

(1964) To Archbishop Vasiliy of Brussels and Belgium;

(1966) To Metropolitan Barnabas of Kythëra;

(1968) To His Holiness Patriarch Kirill of Bulgaria († 1971);

(1969) To Bishop Aleksiy of Philadelphia;

(1970) To His Holiness and Beatitude Efrem II, Catholicos-Patriarch of All Georgia († 1972);

(1973) To Archimandrite Habte Selassie Tesfa of the Ethiopian Church and to Johannes Cardinal Willebrands, Archbishop of Utrecht (Roman Catholic Church).

Honorary members of the Leningrad Theological Academy include: His Holiness Patriarch Pimen and all the permanent members of the Holy Synod of the Russian Orthodox Church; His Beatitude Patriarch Justinian of Romania; His Eminence Archbishop Paul of Karelia and All Finland; Dr. Martti Simojoki, Archbishop of the Evangelical Lutheran Church of Finland; His Beatitude Patriarch Benedict I of Jerusalem; His Beatitude Archbishop Makarios of

Cyprus, President of the Republic of Cyprus; His Beatitude Patriarch Elijah IV of Antioch; Dr. Philip Potter, General Secretary of the World Council of Churches; His Holiness Patriarch German of Serbia; and His Holiness Baselius Mar Thomas Mathew I, Patriarch-Catholicos of the East (Orthodox Syrian Church of the East, India).

Professors of the Leningrad Academy helped to draw up an agenda for the Pan-Orthodox Pre-Council. They have contributed articles to the publications of the Russian Orthodox Church—*The Journal of the Moscow Patriarchate* and *Theological Studies*. Some of them are members of the editorial board of *Theological Studies*, some are members of the Holy Synod Commission on Christian Unity and Inter-Church Relations; many participate in meetings, symposiums and conferences connected with the World Council of Churches or the Christian Peace Conference, as well as in inter-confessional conversations.

Scholarly exchanges have been established between the Leningrad Theological Academy and theological institutions of higher learning in other countries.

The goal of various forms of contact between theologians and schools of various denominations is to establish mutual understanding between Christians of all confessions, regardless of their national origin or political views, and this serves the cause of lasting peace among nations. Activities of this sort by the Leningrad Theological Academy have been well received by the Soviet public. The Soviet Peace Committee has awarded a number of academy professors the honorary diploma "For Active Contribution to the Cause of Peace Among Nations".

Since 1947 students from seventeen different countries have received their education in the Leningrad Theological Academy and Seminary. The majority of them completed the full course of study at the academy and were awarded the Candidate of Theology degree; some already had a theological education and came to raise their level of knowledge. At the present time students from Japan, Finland, Ethiopia, the Netherlands, Egypt, the United States, the

Patriarchate of Jerusalem, Greece, Hungary, Belgium and Austria are studying at the seminary and academy.

The Leningrad theological schools devote a good deal of attention to the tasks of educating their students in a spirit of love for their country and making them aware of their responsibilities to their Motherland. The library in particular plays an important role here. In 1946-1947, there were only 10,000 volumes; now there are 198,000. These are not only theological and philosophical works, but cover various fields of knowledge. There exists an inter-library loan system between the academy, the Salytkov-Shchedrin State Public Library and the Library of the Academy of Sciences. Every month lectures are given in the Assembly Hall on international affairs, the Soviet Union, and new discoveries in the world of science. Civic holidays are marked by solemn meetings, and various evenings are held in commemoration of notable dates.

Metropolitan Nikodim of Leningrad and Novgorod is not only a sagacious administrator of the schools entrusted to his care, but also loves and watches

over them like a father. He thoroughly examines all aspects of academic life, participates in the process of testing the students' knowledge, and has personal talks with each prospective graduate. In 1976-1977, the Academy Council willingly accepted the metropolitan's request to deliver a course in ecclesiastical history for third-year students.

The direction imparted by Metropolitan Nikodim to the scholarly and pedagogical activities of the Leningrad theological schools and his personal participation in this activity stimulate the work of students and mentors alike, raising the prestige of these institutions not only within the confines of our land, but abroad as well.

In conclusion allow me to express the hope that the Leningrad Theological Academy and Seminary will continue to be successful in carrying out the holy and noble task of providing theological education to the glory of God and the good of our Church and our Motherland.

NIKOLAI D. USPENSKY,
Doctor of Church History,
Professor Emeritus



Right to left: **Bishop Platon, Archbishop Leontiy, Archbishop Varfolomey,**
episcopal cathedral after divine service, Simferopol, August 22, 1976.

Bishop Iriney in the
See p. 36

In Memory of Church Composer Aleksandr Dimitrievich Kastalsky



On December 17, 1976, the Feast of St. Barbara the Great Martyr, the 50th anniversary of A. D. Kastalsky's death was observed. On this day prayers were offered for God's departed servant Aleksandr, during Divine Liturgy celebrated in the Church of the Protecting Veil of the Mother of God in the Moscow Theological Academy by the rector of the academy, Archbishop Vladimir of Dmitrov.

The service was followed by a panikhida. That same day the Ektene for the Departed was read during Divine Liturgy in the Refectory Church of St. Sergiy in the Trinity-St. Sergiy Lavra.

On December 18, the eve of the 27th Sunday after Pentecost and the Feast of St. Nicholas, Archbishop of Myra in Lycia, the Miracle Worker, the choir conducted by Precentor N. V. Matveyev sang Rakhmaninov's "All-Night Vigil" in the Church of the Transfiguration (popularly known as "Skorbyashchensky") on Bolshaya Ordynka Street in Moscow. Sergei Rakhmaninov was influenced by A. D. Kastalsky's work, as has been pointed out by historians of church singing (Professor Emeritus N. D. Uspensky of the Leningrad Theological Academy) and by scholars of secular music (in particular, B. V. Asafyev). While Rakhmaninov was composing his choral work, "All-Night Vigil", he showed it to Kastalsky and took note of many of the latter's observations.

The next day, December 19, during the celebration of late Divine Liturgy in the church on Bolshaya Ordynka, Kastalsky's "The Cherubic Hymn" was performed, as well as "The Mercy of Peace", a *znamenny* chant arranged by the composer, and choral works by composers spiritually close to Kastalsky in their religious music—P. I. Chaikovsky, A. T. Grechaninov, and P. G. Chesnokov.

After Divine Liturgy, the honorary rector of the Church of the Icon of the Mother of God "Consolation of All the Afflicted", Archbishop Kiprian noted during his sermon Kastalsky's merits—as the composer of expressive choral

Church singing in the late 19th and early 20th centuries was marked by a decisive turn away from the Western influences that had previously dominated it, influences that were particularly noticeable in Moscow and St. Petersburg from the 18th century on, towards national traditions in ecclesiastical music. This change was particularly associated with composers such as P. I. Chaikovsky (1840-1893), A. T. Grechaninov (1864-1956), S. V. Rakhmaninov (1873-1943), P. G. Chesnokov (1877-1944), A. D. Kastalsky* (1856-1926), and many others.

The outstanding composer of ecclesiastical music, Aleksandr Kastalsky had a deep appreciation for old Russian music, and was a connoisseur of Greek and Bulgarian chants, *znamenny raspev* (early unison chant), and many local chants—from individual monasteries and other sources. He is very justly considered the founder of a new Russian choral style.

* See further on Kastalsky, JMP, No. 1, 1972, pp. 73-78 — Ed.

works and founder of the Russian national harmony.

Then, as the right-hand choir sang, Archbishop Kiprian assisted by the clergy of the church led a panikhida for Aleksandr, the servant of God, whose life and extensive labour for the good of the Mother Church merit eternal memory.

* * *

On February 3, 1977, a lecture and concert on the occasion of the 50th anniversary of A. D. Kastalsky's death were given in the Assembly Hall of the Moscow Theological Academy and Seminary. N. V. Matveyev, Head of the Faculty of Church Singing at the academy, delivered a short lecture on the life and work of A. D. Kastalsky. Several of the composer's works characterizing the basic tendency of his choral religious music were heard in tape-recorded performance.

The lecturer said that Aleksandr Kastalsky was a prominent activist in the field of Russian ecclesiastical music, a talented composer, teacher, and musician, an outstanding researcher into Russian folk singing, and the initiator of a new tendency in Russian ecclesiastical music.

Son of a Moscow professor, Archpriest Dimitry Kastalsky, Aleksandr Kastalsky was born in Moscow on November 16, 1856.

A. D. Kastalsky received his early musical instruction from his mother, a skilled pianist. From 1875 to 1881, he studied at the Moscow Conservatoire, after which he taught singing and music. From 1887 on he taught piano and music theory in the Moscow Synodal School. It was in the mid-1890's that his first musical compositions, predominantly ecclesiastical music, began to appear.

In 1891, Kastalsky was appointed assistant precentor of the Synodal Choir, and in 1903 he became precentor. From 1910 to the end of 1917, he was Principal of the Synodal School and Director of the Synodal Choir, and in 1918, he was appointed Rector of the Moscow National Choral Academy. From 1923 to the end of his life, Kastalsky was a professor at the Moscow Conservatoire and Dean of the Choral Faculty. All of Kastalsky's activity was devoted to the

Moscow Synodal School and the Synodal Choir, which was the centre of choral music in Moscow (in St. Petersburg a similar centre was the Capella Choir). At its peak, the Moscow Synodal Choir nourished the development of Kastalsky's gifts as a composer. His choral works are striking in their variety and freshness of colouring, their harmonic perfection, and the wealth of their nuances of timbre.

A. D. Kastalsky was amazingly sensitive in his feel for the specific characteristics of old chants, especially the *znamenny* chant, and was able to emphasize them in his harmonizations. In his ability to make use of choral voices the composer had no equal. His choral instrumentations are virtuoso.

Kastalsky's unexcelled skill had a beneficial influence on Russian choral music as a whole: a polyphonic melodic style arose and the rich melodic heritage of the past developed anew.



Tombstone on the grave of A. D. Kastalsky

Kastalsky wrote more than four hundred choral works, predominantly for the church.

In 1916, in response to the tragic events of World War I, he composed a requiem for the fallen soldiers of the allied armies—the cantata “A Fraternal Requiem” (for soloists, choir, and orchestra). As if to emphasize the international character of the requiem, Kastalsky introduced Russian and Serbian Orthodox chants into it, as well as Roman Catholic and Anglican religious melodies.

The cantata was first performed on January 7, 1917, in St. Petersburg’s Mariinsky Theatre (today the Kirov Opera and Ballet Theatre). *The Russian Musical Gazette* for January 15, 1917, noted that “during the performance of ‘Eternal Memory’ the audience rose from their seats and listened to the finale standing”.

In the early years of this century, Kastalsky worked at musically restoring old ecclesiastical canticles for concert performance. From the Pomory 17th century Old Believers’ manuscripts in Kryukov notation he worked out the hymns of the ancient office entitled “The Burning Fiery Furnace” read during divine service on the Sunday of Our Forefathers in the 16th and 17th centuries. The office recounts in poetic form the story of how the three Jewish youths were cast into the burning fiery furnace (Dan. 3. 19-28).

The best-known works for church choir today and those most frequently performed in churches are: “Cycle of Church Singing” (All-Night Vigil and Divine Liturgy), “Dogmatics”, “God is with Us”, “Many Years”, “It is Meet”, “The Mercy of Peace” (a *znamenny* and Kiev chants, and Serbian), “The Cherubic Hymn” (Vladimir, Old-Simonite, Serbian, etc.), “Doors of Mercy”, “The Creed”, No. 1, “Bless the Lord, O My Soul” (introductory Psalm 104 of the Greek chant), “Blessed is the Man” (chant of the large Moscow Cathedral of the Dormition), “Peaceful Light”, Nos. 1 and 3, “Praise Ye the Name of the Lord” (Kiev chant), “The Great Doxology” (*znamenny* chant), “He Alone is Immortal,” and many others.

The oikos “He Alone is Immortal”

from the panikhida is one of Kastalsky’s greatest works. A particularly profound impression is made by the finale of the oikos, which speaks of the burden of the human body and of the vanities of the world. The “Kontakion” and the “Oikos” from the panikhida composed by Kastalsky in 1898 were performed at the composer’s funeral service.

A. D. Kastalsky died on December 17, 1926. The funeral took place in the Church of Sts. Boris and Gleb located on Arbat Square in Moscow. The choir was conducted by N. M. Danilin. Kastalsky is buried in Novodevichy Cemetery in Moscow.

N. V. Matveyev provided a commentary to several of Kastalsky’s works heard on tape-recordings. He devoted particular attention to one of the most interesting compositions—the introductory Psalm 104 “Bless the Lord, O My Soul” (Greek chant).

“Bless the Lord, O My Soul” as music is a call to prayerful glorification of the Creator of the Universe; the choral texture is compressed and the melody has no supporting voices to embellish or develop the theme.

Blessed is the Lord is marked by a broadening of the choral range together with embellishing syncopes in the alto and soprano.

O Lord my God, Thou art very great expresses joyful amazement at the majesty of the Creator of Heaven and Earth, and glorifies God, the Creator of all and everything, the Source of joy and happiness. The soprano and alto ejaculate *art very great*. Light, airy voices seem to float down from Heaven to merge with the earth’s chorus on the final word *great* and resolve on a broadly unfolding, resonant, triumphal accord.

Blessed is the Lord expresses man’s reverent thanks to the “Beginning of all beginnings”. It has the same emotional colouring of the preceding *Blessed is the Lord* but a wider range of resonance.

Who maketh his angels spirits; his ministers a flaming fire is a joyful praising of the Heavenly Host.

Wonderful art Thy works, O Lord is a melodic choral work expressing spiritual love and reverence in profound

humility before the Creator of the Heavenly Host.

The waters stood above the mountains which run among the hills—wonderful art Thy works, O Lord begins with a dense, full resonance and expands into a broader choral range. At the words *which run among* all voices broadly flow into polyphonic supporting voices, overlapping each other like waves. The intense, powerful, ringing altos resound across the whole earth with their joyful cry *wonderful*. Finally, the chorus rises up to support this section of the verse, triumphantly singing *Wonderful art Thy work, O Lord*. A flood of ecstatic voices surges forward like bright waves from a multitude of rivers and seas.

In wisdom hast thou made them all—Glory to Thee, O Lord, the Creator of All Things. The final verse is the glorification of the Creator of all things by the peoples of the earth. *Glory, Glory, Glory* cry all the earth's peoples. The rising voices and the triumphant gradual increase in tempo convey a feeling of lofty gratitude to *The Creator of All Things!*

The lecturer referred to the memoirs of choral master S. A. Shumsky (who graduated from the Synodal School in 1911) in which the author recalled All-Night Vigil in the Large Moscow (Kremlin) Cathedral of the Dormition.

"It is a clear summer's evening... A feeble light shines through the few, narrow windows. It is quiet and tranquil. The singers of the Synodal Choir sit silently on the right and left cleroses awaiting the beginning of the service. Then the precentor appears on the right clerose—V. S. Orlov (later, after 1908, it would be N. M. Danilin or N. S. Golovanov, and after 1910, A. D. Kastalsky sometimes appeared).

"The Holy Doors open and the celebration of Divine Liturgy according to the order of the Dormition Cathedral begins. Protodeacon Konstantin Vasilievich Rozov quietly summons (but does not proclaim) the devout to 'arise' in his powerful, though soft and velvety bass, always in C Minor. From the sanctuary a melodic voice is heard—the beautiful basso cantante of Archpriest Sergiy Mikhailovich Ermonsky

chanting the words 'Holy, Holy, Holy...'

"The voice of Father Sergiy Ermonsky rings out with 'O come, let us worship...'. He does not so much sing as enunciate in a beautiful chant.* The chorus begins to sing Kastalsky's 'Bless the Lord, O My Soul'."

According to S. A. Shumsky, "The vocal form of Kastalsky's works was undoubtedly nourished by the unique unison of the choir made up of the numerous members of the clergy—priests and deacons—of the Kremlin Cathedral of the Dormition. At the decision of Metropolitan Sergiy of Moscow and Kolomna (Lyapidevsky; †February 11, 1898) all the priests and deacons of the Dormition Cathedral were only basses—bassi profundi and bassi cantanti—of great power, resonance, and depth and breadth of range: from C to c¹. Under the lead of the cantor, Archpriest Nikolai Ivanovich Pshenichnikov, the Cathedral's ecclesiarch, the choir sang homeia stichera, stichera, and antiphons during All-Night Vigil in the summer and autumn until the Feast of the Exaltation of the Holy Cross.

"The clerical choir of the Dormition Cathedral was a magnificent, incredibly powerful bass ensemble. The Synodal Choir singers (the full number of which was 25 adults and 40 boys) awaited this choir's performance with professional interest and were amazed each time at the power of the bass sound it was capable of producing".

One member of this choir was Archpriest Feodor Alekseyevich Solovyov, of the Dormition Cathedral, later a recluse in the Zosima Wilderness, Hieroschemamonk Aleksey (†1928).**

Without a doubt, the bass choir made up of clergymen influenced Kastalsky's

* Today the clergy in the sanctuary sing "O come, let us worship..." during Divine Liturgy. The clergy previously did not sing these verses, even during the festal All-Night Vigil. Both in the cathedrals — the Kremlin Cathedral of the Dormition and the Church of Christ the Saviour — and in the parish churches these words were chanted by the priest who began the All-Night Vigil.

** The starets, Father Aleksey, is well known for his part in the election of His Holiness Patriarch Tikhon at the 1917 Local Council of the Russian Orthodox Church; he drew the lot bearing the name of the future Primate.

work. His harmonization of the 1st Psalm, "Blessed is the Man" (a chant of the large Moscow Cathedral of the Dormition) gives the melodic line to the bass section, composed of first and second basses, the first bass line reinforced by the second tenors, while the altos sing in unison with the bass section as a whole (sometimes in a tertiary arrangement). The sopranos and first tenors act as supporting voices. The "Hallelujah" after each verse is performed in variation by the entire choir.

The lecturer also discussed the following works by Kastalsky:

"Peaceful Light", No. 3 (an original work incorporating the short Russian chant and the sound of ringing bells); "The Great Doxology" No. 2, a *znamenny* chant (the composer made an original use of *znamenny* form in that the work is as a whole severe, yet at the same time melodic and expressive); "The Christmas Troparion", a *znamenny* chant for four voices (the *znamenny* chant preserved in its original form, the composer emphasizing the content of the text through harmonic means); "Today the Virgin", a *znamenny* chant for three voices (retaining the *znamenny* chant form, Kastalsky employed some interesting expressive means: at the words "The Magi travel with the Star" several of the first sopranos in the supporting line vocally depict the guiding Star, seen by the Magi ei-

ther high in the heavens or somewhere close to the horizon, which was natural in the mountainous regions through which the Magi travelled); "From the rising of the sun even unto the going down" and "Ton despotin" (short vocal works in the *demestvenny* chant style composed by Kastalsky for the enthronization of His Holiness Patriarch Tikhon, which took place in 1917 in the Kremlin Cathedral of the Dormition on the Feast of the Presentation in the Temple of the Blessed Virgin). Finally, the lecturer mentioned "We Sing to Thee" from "The Mercy of Peace", No. 2 (a *znamenny* chant). This work, N. V. Matveyev pointed out, can be considered the height of Kastalsky's lyrical inspiration. It always produced a sense of spiritual joy in the singers who performed it. "We Sing to Thee" is a prayer of thanksgiving expressed in religious music of genius.

In conclusion the lecturer said that Kastalsky's work encouraged the Russian people to love their own national Russian ecclesiastical music, particularly the old *znamenny* chant.

After the lecture, the audience in the hall sang "Eternal Memory" to honor the departed composer.

The Rector of the Theological Academy and Seminary, Archbishop Vladimir of Dmitrov, warmly thanked N. V. Matveyev.

Father VALENTIN STARINA,

NEWS FROM DIOCESES

Diocese of Moscow On August 26, 1976, the Feast of the locally-revered Jerusalem Icon of the Mother of God, Metropolitan Serafim of Krutitsy and Kolomna celebrated Divine Liturgy in the Holy Trinity Cathedral in Podolsk where he was welcomed by the rector, Archpriest Vasilii Potekhin. After Liturgy, His Eminence preached a sermon on the intercession of the Holy Theotokos.

On August 31, Monday of the 14th week after Pentecost, the Vladyka conducted Divine Liturgy in the Church of Sts. Florus and Laurus in the town of Kashira assisted by Archpriest Ioann Klimenko, the superintendent dean, and the local clergy. That day marked the bicentenary of this church. After a thanksgiving moleben a procession was led round the church.

The Metropolitan Serafim greeted the parishioners with the joy of the feast.

On November 6, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", the metropolitan assisted by the local clergy celebrated Divine Liturgy in the church dedicated to the icon in the town of Klin. That same day His Eminence marked in prayer the 25th anniversary of his ministry. After a thanksgiving moleben the rector, Archpriest Vasilii Filev, offered His Eminence best wishes on behalf of the clergy and laity. The Vladyka warmly thanked them for their congratulations and prayers.

On November 21, the Synaxis of Archangel Michael, Metropolitan Serafim celebrated Divine Liturgy in the Holy Trinity Church in the



Church of Sts. Florus and Laurus in the town of Kashira, Moscow Diocese

settlement of Udelnaya. He was given a ceremonial welcome by the rector, Father Anatoliy Glazunov, and members of the church council. At the Lesser Entrance, His Eminence, with the blessing of His Holiness Patriarch Pimen, raised the rector to the rank of archpriest.

In accordance with custom, the Vladyka blessed the parishioners after every divine service in all the churches.

Diocese of Kiev

On the Feast of St. Filaretus the Merciful,

December 14, 1976, Divine Liturgy in the episcopal Cathedral of St. Vladimir in Kiev was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Sergiy of Odessa and Kherson, Archbishops—Nikodim of Kharkov and Bogodukhov, Leontiy of Simferopol and the Crimea, Bogolep of Kirovograd and Nikolaev and Bishops—Varlaam of Pereyaslav-Khmelnitsky and Agafangel of Vinnitsa and Bratslav. The service was also attended by Father Eduard Huber, the Rector of the Pontifical Oriental Institute (Roman Catholic Church).

Before the festal moleben, Metropolitan Filaret delivered a homily on the life and ascetic

accomplishments of St. Filaretus the Merciful. After "Many Years" was sung, Metropolitan Sergiy on behalf of the episcopate, clergy and laity of the Ukrainian Exarchate cordially congratulated His Eminence the Exarch on his name day.

On the Feast of St. Barbara the Great Martyr, December 17, Divine Liturgy was concelebrated in the episcopal cathedral, where her holy relics are preserved, by Metropolitan Filaret, Archbishops—Nikodim of Kharkov and Bogodukhov, Leontiy of Simferopol and the Crimea, Bogolep of Kirovograd and Nikolaev and Bishops—Varlaam of Pereyaslav-Khmelnitsky and Agafangel of Vinnitsa and Bratslav.

On the 27th Sunday after Pentecost, December 19, the Feast of St. Nicholas the Miracle Worker of Myra in Lycia, Metropolitan Filaret led Divine Liturgy in the Cathedral of St. Nicholas at the Kiev Protecting Veil Convent. The convent clergy, nuns and pilgrims that thronged the cathedral ceremonially welcomed their archpastor; the mellifluous singing rendered by nuns from the two cleroeses filled the cathedral. "Many Years" was sung after the festal moleben.

On January 8, 1977, the Synaxis of the Theotokos, Divine Liturgy was conducted by His

Eminence the Exarch in the same convent. After the Communion Verse his Christmas Message was read out, and when the Liturgy was over the traditional "Glorification" of Christ was chanted.

On January 9, the 30th Sunday after Pentecost, after Christmas, Metropolitan Filaret celebrated Divine Liturgy in the Kiev Convent of St. Florus and the Ascension. After Liturgy, he congratulated the mother superior, Hegumenia Agnesa, the nuns and worshippers on the Feast of the Nativity of Christ.

In the evening of the same day His Eminence together with Bishop Varlaam of Pereyaslav-Khmelnytsky and assisted by the clergy of Kiev, officiated at festal Vespers. The Christmas Message was read, then Bishop Varlaam on behalf of the laity congratulated Metropolitan Filaret on the feast.

On January 20, the Synaxis of St. John the Baptist, the metropolitan celebrated Divine Liturgy in the Kiev Ascension Church at Demeyevka. During the divine services Vladyka Filaret exhorted and blessed the worshippers.

Diocese of Kharkov

On September 21, 1976, the Feast of the Nativity of the Blessed Virgin, Archbishop Nikodim of Kharkov and Bogodukhov celebrated Divine Liturgy in the church dedicated to the above mentioned event, in the town of Meref. On the occasion of the patronal feast, he also led a procession round the church. In his exhortation Vladyka Nikodim spoke of the spiritual significance of the Theotokos' intercession before God's Throne for the Holy Church and every man; he called on the parishioners to turn to the Mother of God in deep faith and veneration with all their supplications.

On September 22-23, guests from the Argentine Diocese, Father Rostislav Shvets and Mr. Pyotr Puchinok, were in Kharkov. They attended the Akathistos to St. Athanasius the "Seated", the Miracle Worker of Lubny, read before his shrine in the episcopal Cathedral of the Annunciation.

On September 26, the 15th Sunday after Pentecost, Archbishop Nikodim held Divine Liturgy in the Prayerhouse of the Nativity of the Blessed Virgin (Gubarevka Village, Bogodukhov District) and ordained Deacon Vladimir Padalko presbyter. After Liturgy, His Grace invoked God's blessing upon the congregation. That same day, Vladyka Nikodim visited the prayerhouse in the village of Murafa, Bogodukhov District, where he held a brief moleben and blessed the worshippers.

On October 3, the 16th Sunday after Pente-

cost, the parishioners from the village of Krasnopavlovka, Lozovaya District, gave a joyful welcome to the Vladyka in their Prayerhouse of the Ascension. His Grace celebrated Divine Liturgy and ordained Deacon Mikhail Mironyuk presbyter; after the service he exhorted and blessed the worshippers.

On October 9, the Feast of St. John the Divine, His Grace held Divine Liturgy in the church dedicated to the Apostle (Kurilovka Village, Kupyansk District), ordained Deacon Vladimir Shtepa presbyter and awarded a kamelaukion to the rector, Father Vasilii Pronkin. After the procession round the church on the occasion of the patronal feast, the Vladyka delivered a homily calling on the believers to imitate the ways of their patron saint—the Apostle John—in his love for God and man.



Archbishop Nikodim of Kharkov during the divine service on the patronal feast of the Kharkov church dedicated to the Ozeryanskaya icon of the Mother of God, November 12, 1976



Archbishop Nikodim of Kharkov during the divine service on the patronal feast of the Church of St. Michael the Archangel in Peresechnoye, Kharkov Diocese, November 21, 1976

On October 14, the Feast of the Protecting Veil, the Vladyka celebrated Divine Liturgy in the prayerhouse dedicated to the Protecting Veil, in Osnova, Kharkov; after the festal procession, he blessed the parishioners and greeted them with the joy of their patronal feast.

On October 24, the 19th Sunday after Pentecost, Archbishop Nikodim held Divine Liturgy in the prayerhouse in Petrovskoye Village, Balakleya District, and presented the rector, Father Simion Khodeyev, with a kamelaukion. In his exhortation to the parishioners, the Vladyka summoned them to preserve the Orthodox faith of their forefathers intact, to hold their temple in reverence and always be exemplary citizens of the Motherland.

On November 12, the Feast of the Ozeryanskaya Icon of the Mother of God, the Vladyka led the patronal feast celebrations in the Kharkov church dedicated to the icon. All Kharkov believers hold this feast in especial reverence. After the festal procession, His Grace called to his spiritual children to pray to the Mother of God, Intercessor before the Lord for all Christians.

On November 21, the Synaxis of St. Michael the Archangel, the Vladyka was cordially met by the believers of Peresechnoye Village (Derzhati District) in whose church, on the occasion of their patronal feast, he celebrated Divine Liturgy and, after the festal procession around the church, delivered a sermon.

On the Feast of the Presentation of the Blessed Virgin in the Temple, December 4, Archbishop Nikodim held Divine Liturgy in the prayerhouse of Korobochkino Village, Chuguev District. The Vladyka noted the zealous ministry of the 83-year-old rector, Archpriest Grigoriy Bezrodnyi, his concern for the parish and for the splendour of the church singing.

On the eve of the above-mentioned feasts and Sundays, Archbishop Nikodim conducted Vigil services in the episcopal Cathedral of the Annunciation in Kharkov.

Diocese of Kishinev

In the evening of Easter Sunday (April 25, 1976), Archbishop Ionafan of Kishinev and Moldavia conducted Paschal Vespers during which he bestowed a patriarchal award, a mitre, on Archpriest Mina Palikhovich, Dean of the Cathedral of St. Theodore the Tyro. (Archpriest Mina Palikhovich was born into a peasant family in Moldavia in 1914. In 1937 he graduated from the Kishinev Theological Seminary and in 1943, the Theology Faculty. In 1942, he was ordained presbyter by Bishop Porfiry of Khotin and served in parishes of the Kishinev Diocese. Since January 1, 1976, he has been the dean of the episcopal cathedral.)

On Easter Monday (April 26), Vladyka Ionafan celebrated Divine Liturgy in the Kishinev Church of the Ascension; at the end of the service he exhorted the believers.

On May 6, the Feast of St. George the Victorious, the Vladyka celebrated Divine Liturgy in the cemetery Church of All Saints in Kishinev. He bestowed a patriarchal award, a pectoral cross, on Father Georgiy Chuvyakov, of the episcopal cathedral, and delivered a homily on the life and sufferings of St. George the Great Martyr.

On the 3rd Sunday after Easter, of the Holy Myrrh-Bearers, May 9, Archbishop Ionaifan officiated at Divine Liturgy in the episcopal cathedral; the sermon was preached by Archpriest Aleksiy Adam of the cathedral. Assisted by the cathedral's clergy, His Grace held a thanksgiving moleben on the occasion of Victory Day. Before the moleben, which was followed by a panikhida for the warriors who fell for the liberation of the Motherland, the Vladyka delivered a sermon on the meaning of Victory Day.

Diocese of Odessa On September 11, 1976, Metropolitan Sergiy of Odessa and Kherson visited the Dormition Church in the town of Kotovsk, where he was met by Archpriest Aleksandr Melnik, Superintendent Dean of the Kotovsk Church District.

Kotovsk is 180 km. from Odessa and was called Birzula in the past (cf. G. Griboedova. Kotovsk. Odessa, 1963). As the people of Ko-

tovsk testify, Archpriest Mikhail Pashkovsky, who served in the church attached to the railway station of Birzula, was the Superintendent Dean of the Birzula Church District from 1907 to 1926. He was elected Honoured Engine-Driver as a mark of especial respect for him. From 1926 to 1930, the superintendent dean was Archpriest Konstantin Baibuzenko whose native village was Valegotsulovo (now Dolinskoye in the Ananyev District).

During the rectorship of the late Archpriest Ioann Mikhailyutin on the donations and with the active help of the parishioners in Kotovsk a modest house was bought in 1947 which was turned into a church and dedicated to the Dormition of the Mother of God. Then the house next to it was purchased to enlarge it; connecting walls were built and the roof covered with sheet iron. The church has the traditional "ship" form and one sanctuary. Its antimimension was consecrated by Metropolitan Boris (Vik; † April 16, 1965) of Odessa in 1958. Some of the icons in the church were painted in 1959 by Stefan Domuschi, an OTS graduate; the other icons in their cases were painted at the turn of the century. The one-tier iconostasis is made of carved wood. The heating system was installed in the church in 1969; eleven years earlier, in 1958, a fence was erected round the grounds where there is a small house for the priest. There are



Metropolitan Sergiy of Odessa and Kherson with priests and parishioners after divine services in Kotovsk, Odessa Diocese

some domestic facilities including a baking house for prosphorae built in 1959 as well as a baptistry erected nine years later. A narthex with a small belfry (11 metres high) was built in 1955-56. There are six bells with the largest one weighing 100 kg.

The Dormition Church surrounded by century-old trees is situated in a picturesque spot, on the corner of Kotovsky and Kirov streets. The church is kept in perfect order and necessary repairs carried out every year inside and outside. The last repairs were completed shortly before the metropolitan's arrival.

On September 12, the 13th Sunday after Pentecost, the Feast of the Translation of St. Aleksandr Nevsky's Relics, Vladyka Sergiy celebrated Divine Liturgy in the Church of the Dormition. At the entrance, the Vladyka was welcomed by members of the church council and many believers; the rector, Archpriest Aleksandr Melnik, greeted him with a brief address. During the Liturgy which was enhanced by the prayerful singing of the choir, the Vladyka ordained Deacon Sergiy Ogolyuk presbyter.

After Divine Liturgy, His Eminence preached a homily on the theme of the lesson — the "Parable of the Wicked Husbandmen". "The vineyard in this parable," the Vladyka said, "is the Kingdom of God which was proclaimed by God to the Old Testament Israelites. But when the people of Israel did not accept the Lord Jesus Christ, God gave the Kingdom of God (the parable vineyard) to other peoples (other husbandmen in the parable) who have accepted our Lord and fulfil His Divine Commandments.

"This parable," Vladyka went on, "applies to us, too. The Lord gives us believers His Kingdom and summons us to enter it by perfecting ourselves in virtue. Have we been true to this Divine call? It is not enough to say that one is a Christian, go to church, pray, listen to or read the Word of God. What is necessary is to lead a Christian life, i. e. to live according to God's Commandments, fulfilling above all the Commandments to love God and one's neighbour. For all the Prophets and the Law, the Saviour says, hinge on these two Commandments, upon the fulfilment of which we shall be worthy to enter the Kingdom of God.

"Today together with you all I prayed to God," the Vladyka concluded, "that He might fortify your faith to live in mutual Christian love, and that peace and well-being be in your families and parish now and forever."

After the festal moleben the rector, Archpriest Aleksandr Melnik, thanked His Eminence. The Vladyka blessed the worshippers and then inspected the parish house and domestic facilities.

Diocese of Poltava

On August 1, 1976, the 7th Sunday after Pentecost, the Feast of the Invention of St. Serafim of Sarov's Relics, Bishop Feodosiy of Poltava and Kremenchug ordained Viktor Salo, a LTA graduate, deacon during Divine Liturgy celebrated in the episcopal Cathedral of St. Makariy in Poltava.

On August 2, the Feast of the Prophet Elijah (the patron saint of the cathedral chapel), Vladyka Feodosiy ordained Deacon Viktor Salo presbyter during the Divine Liturgy which he celebrated in the cathedral. After the festal moleben was held and "Many Years" sung, His Grace greeted the congregation with the joy of the feast and summoned them to imitate St. Elijah in faith.

On his name day (August 27, Feast of the Translation of the Relics of St. Feodosiy of the Caves) the Vladyka held Divine Liturgy and festal moleben in the episcopal cathedral assisted by the latter's and city clergy.

After "Many Years" was sung, Archpriest Anatoliy Mironenko, dean of the episcopal cathedral and secretary of the diocesan board, offered best wishes to His Grace on behalf of the clergy and laity. He was followed by Archpriest Kosma Vetushko, Superintendent Dean of the Mirgorod Church District, who also greeted the bishop. The Vladyka thanked all members of the clergy and laity for their prayers and congratulations and wished them all Christ's peace and success in their work. While two church choirs sang hymns, Bishop Feodosiy invoked God's blessing upon the worshippers.

On August 29, the Feast of the Translation of Christ's Image "Not Made by Hands" from Edessa to Constantinople and the patronal feast of the Church of the Saviour in Poltava, Vladyka Feodosiy held festal divine services in the above church assisted by many members of the clergy. The Vladyka was welcomed by the rector, Father Antony Sadovsky; the worshippers thanked His Grace for his visit to their parish and for the joy of common prayer. After the services the bishop invoked God's blessing upon the congregation.

October 12 is the feast day of the locally-revered Gorbanevskaya icon of the Mother of God preserved in the Poltava episcopal cathedral. Divine Liturgy and All-Night Vigil on the eve (with the chanting of the akathistos) were held by the Vladyka assisted by the cathedral and city clergy.

On the 23rd Sunday after Pentecost, the Synaxis of St. Michael and All the Heavenly Host, November 21, Bishop Feodosiy celebrated Divine Liturgy, assisted by many members of

the clergy, in the Dormition Church in Kremen-chug. The service was enhanced by the harmonious singing of two local choirs. The large congregation included many believers from nearby towns and villages.

After the Gospel lesson, the Vladyka delivered a homily on the theme of the lesson for Sunday and after the Communion Verse preached on the festal theme—the Holy Angels. He called on the worshippers to preserve the Orthodox faith, to love the House of God and always remember their guardian angels assigned to them by God at Baptism.

The rector, Archpriest Iakov Semibalamut, welcomed the Vladyka who responded with thanks and blessed the worshippers.

Diocese of Simferopol

On August 14, 1976, the Commemoration of the Procession with the Holy Tree, Divine Liturgy was concelebrated in the Simferopol episcopal Cathedral of the Holy Trinity by Archbishop Leontiy of Simferopol and the Crimea and Bishop Platon of Argentina and South America. They were assisted by Archimandrite Makarios Tayar, the Patriarch of Antioch's representative to the Moscow Patriarch. The service was followed by the blessing of water and honey held in the presence of the large congregation.

On August 18, the eve of the Transfiguration, Archbishop Leontiy officiated at All-Night Vigil in the Church of St. Aleksandr Nevsky in Yalta.

That same day a delegation of the Japanese Autonomous Orthodox Church headed by His Eminence Theodosius Archbishop of Tokyo, Metropolitan of All Japan, arrived in Yalta for a rest. His Eminence who led Divine Liturgy in the above church on the Feast of the Transfiguration was welcomed in the porch by members of the church council and greeted with a short address by the rector, Archpriest Nikolai Dzichkovsky. His Eminence Metropolitan Theodosius was assisted at the service by Archbishop Leontiy, Bishop Platon, Bishop Irinei, Archimandrite Makarios Tayar, Japanese priests and local clergymen. The choir under Father Petr Krot sang hymns prayerfully and mellifluously. A sermon on the festal theme was delivered by Archpriest Georgiy Severin, the acting dean of the episcopal cathedral.

After the traditional blessing of the fruits of the earth, Archbishop Leontiy introduced Metropolitan Theodosius and the priests accompanying him to the congregation. The worshippers sang "Many Years" in honour of the

guests from Japan. His Eminence said that he was happy to be in prayerful communion with the hierarchs, priests and faithful of the Mother Church and proffered the worshippers the holy cross to kiss.

On August 22, the 10th Sunday after Pentecost, Divine Liturgy was concelebrated in the episcopal cathedral by Archbishop Leontiy; Archbishop Varfolomei of Tashkent and Central Asia; Bishop Platon of Argentina and South America; and Bishop Irinei of Serpukhov.

At the entrance to the cathedral, the hierarchs were greeted by members of the church council and the ecclesiarch, Archpriest Georgiy Severin, who said a few words in greeting. The cathedral, adorned with flowers, echoed with the stirring singing of two choirs. A sermon was preached after the Communion Verse by Archpriest G. Severin.

Archbishop Leontiy welcomed the guests and led the singing of "Many Years" in their honour. Archbishop Varfolomei, on behalf of himself and Bishops Platon and Irinei, thanked Vladyka Leontiy for the opportunity granted them to concelebrate divine service in his episcopal cathedral. While Vladyka Varfolomei proffered the cross to the worshippers to kiss, the clergy, the episcopal choir and the congregation sang canticles.

On August 28, the Feast of the Dormition, Archbishop Leontiy celebrated Divine Liturgy in the Dormition Church in Kerch where the rector, Archpriest Ioasaf Kraplin, delivered a welcoming address. Archpriest G. Severin preached after the Communion Verse. At the end of Liturgy a procession was led round the church on the occasion of the patronal feast. The Vladyka exhorted the congregation calling them to pray unceasingly to the Queen of Heaven, the Intercessor for all of us before God's Throne. Then all present filed up to the Vladyka to kiss the cross.

On August 29, the 11th Sunday after Pentecost, the Feast of the Image of the Saviour "Not Made by Hands", Divine Liturgy in the episcopal cathedral was concelebrated by Vladyka Leontiy and Archbishop Antoniyy of Chernigov and Nezhin. After the Gospel readings Vladyka Antoniyy delivered a homily; Archpriest Mikhail Ryazanov preached after the Communion Verse. In the evening of that same day Archbishops Leontiy and Antoniyy conducted the Office for the Burial of the Mother of God.

Diocese of Tallinn

On August 15, 1976, the 9th Sunday after Pentecost, His Eminence Metropolitan Aleksiy of Tallinn and Estonia, assisted by the Tallinn

clergy, held the Traditional Universal Panikhida at the Orthodox Cemetery of St. Aleksandr Nevsky. Before the panikhida His Eminence delivered a homily on the significance and power of prayers for the dead.

On August 27-29, on the occasion of the Feast of the Dormition, Vlydyka Aleksiy celebrated festal services in the Pükhtitsa convent assisted by many members of the clergy from Russian and Estonian parishes.

On September 3, 1976, Metropolitan Aleksiy of Tallinn and Estonia celebrated Divine Liturgy in the Transfiguration Church of Obinitza Village. After the service he was cordially congratulated on the occasion of the 15th anniversary of his consecration by the rector, Archpriest Filimon Talomees, and Hegumenia Varvara, Mother Superior of the Pükhtitsa Convent of the Dormition.

On Saturday, September 4, His Eminence attended All-Night Vigil in the Church of St. Catherine in the town of Vyru. He delivered a sermon and after the service had a talk with the rector, Hegumen Antony Kazekyuli.

On September 16, Vlydyka Aleksiy inspected the Church of St. John the Baptist in Mynistarsiku and visited the graves of its deceased rectors at the local cemetery. That same day, the Vlydyka went to the Cathedral of St. Isidore in the town of Valga and had a talk with the rector, Archpriest Valentin Savin.

On September 19, the 14th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the Church of St. Parasceve (in the village of Saatse) on the occasion of the 175th anniversary of its consecration. The Vlydyka was given a joyful welcome by parishioners, members of the clergy and church council; the rector, Father Avgust Kalyukosk greeted him with a short address. During Divine Liturgy, celebrated in Church Slavonic and Estonian, His Eminence bestowed upon Archpriest Vasiliy Vyainloo a mitre, a patriarchal award, and presented the rector with a kamelaukion. The service was followed by a moleben and procession round the church. Several active parishioners and choristers were awarded hierarchal certificates.

That same day, Vlydyka Aleksiy inspected the Church of the Holy Spirit in the settlement of Lukhamaa and visited the grave of the deceased rector, Archpriest Ioann Kuldmyae.

On September 23, Metropolitan Aleksiy went to St. Nicholas Church in the village of Vyypsu and conversed with the rector, Archpriest Yuliy Niinemets.

Saturday (September 25) saw the arrival in the Pükhtitsa convent of Archbishop Olof

Sundby of Uppsala (Primate of the Lutheran Church of Sweden) with Mrs. Sundby and his party. They were accompanied by Archbishop Alfred Tooming, Mrs. Tooming, A. P. Leepin, the General Secretary of the Lutheran Consistory, and Mrs. Leepin, of the Evangelical Lutheran Church in Estonia.

Metropolitan Aleksiy celebrated the Divine Liturgy, which was attended by the Lutheran guests, in the Dormition Cathedral. After the service, His Eminence and Archbishop Olof Sundby exchanged greetings. During the repast in the convent's refectory church, speeches were made by Metropolitan Aleksiy, Hegumenia Varvara, and the Archbishop of Uppsala. Then the guests were taken round the convent.

On the occasion of the Feast of the Kazan Icon of the Mother of God (November 3-4), Vlydyka Aleksiy celebrated festal divine services in the Tallinn Church of the Nativity of the Blessed Virgin (Kazan Icon of the Mother of God) assisted by the city clergy. His Eminence exhorted the worshippers and blessed them.

Diocese of Tula On the Feast of the Ascension, June 3, 1976, during Divine Liturgy celebrated in the Tula episcopal Cathedral of All Saints, Metropolitan Yuvenaliy of Tula and Belev ordained Deacon Konstantin Manaev (of the Belev Church of the Nativity of the Theotokos) presbyter.

The 1st Sunday after Pentecost, June 20, the Sunday of All Saints, is the patronal feast of the episcopal cathedral where His Eminence celebrated Divine Liturgy and held a festal moleben.

On August 29, the 11th Sunday after Pentecost, the Feast of the Translation of the Image of the Lord "Not Made by Hands" from Edessa to Constantinople, Vlydyka Yuvenaliy held Divine Liturgy in the Church of the Saviour in Tula after conducting on the eve All-Night Vigil and the Office for the Burial of the Mother of God at the Dormition Church in the town of Aleksin.

On September 19, the 14th Sunday after Pentecost, at Divine Liturgy held in the episcopal cathedral, Metropolitan Yuvenaliy ordained Anatoliy Dudin, a MTS pupil, deacon, and during Divine Liturgy, celebrated on October 31 in the above cathedral, he ordained to the deaconate another MTS pupil, Viktor Ilyin.

On January 8, 1977, the Synaxis of the Holy Theotokos, Vlydyka Yuvenaliy held Divine Liturgy in St. Nicholas Church in Khotush, Yasnogorsk District, after officiating on the eve at All-Night Vigil in St. Nicholas Church in Kochaki, Shchekino District.

On January 9, the 30th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the church dedicated to the holy martyr, St. Alexander of Cyprus, in the village of Chentsovo, Zaoksky District.

That same day, in the evening, Vladyka Yuvenaliy officiated at Vespers and after the service received Christmas and New Year greetings from the clergy and parishioners of the episcopal cathedral as well as from members of the clergy from other parishes.

On other feasts and Sundays, Metropolitan Yuvenaliy also held services in the episcopal cathedral and at every service there or any other church, His Eminence delivered exhortations in conformity with the feast, and invoked God's blessing on the worshippers.

Patriarchal Parishes in the USA

The Feast of St. Nicholas, who is the patron saint of the Patriarchal Cathedral of St. Nicho-

las at the Representation of the Patriarch of Moscow and All Russia, fell last year on the 27th Sunday after Pentecost (December 19).

All-Night Vigil on the eve of the feast was conducted by Archpriest Arkadiy Tyshchuk, the dean of the cathedral. Divine Liturgy on the feast day was led by Archbishop Kiprian of Philadelphia and Pennsylvania (American Autocephalous Orthodox Church) assisted by Archpriest A. Tyshchuk, Archimandrite Serafim Surency, Archpriest I. Lutsyshin, Archpriest David Abramtsev, Father I. Kasatkin, Protodeacon Vasilii Gubyak and Deacon Vasilii Maisyk. The cathedral choir under Precentor V. V. Kolubaev rendered canticles prayerfully and movingly, in accordance with the rubrics.

The Prayer Before the Ambo was followed by a homily on the festal theme by Archbishop Kiprian who also offered his best wishes to the parishioners on the occasion of their patronal
(Continued on p. 40)

IN MEMORIAM

Archpriest **Aleksandr Andreyevich Sychugov** (retired), of the Novosibirsk Diocese, died on November 6, 1976, in the 81st year of his life.

Born on November 2, 1896, in the town of Tyumen, he began serving God's Church in his early youth. From 1913, after graduating from the courses for psalm-readers at the Holy Trinity Monastery in Tyumen, he served in a local parish and, in 1919-1920, he was a secretary to Bishop Irinarkh (Sineokov-Andreyevsky, †March 1, 1933) in the same town. In 1926, he was ordained presbyter by Bishop Serafim of Tyumen (Korovin, †August 8, 1932) and served in churches of the town of Tyumen and Tyumen Region.

Father Aleksandr served for some time in the Sverdlovsk and Irkutsk dioceses, but for the most part in the Novosibirsk Diocese. He was a member of the Local Council of the Russian Orthodox Church in 1945 as a representative of the Novosibirsk clergy.

From 1964 to 1967, he was confessor to the clergy of the episcopal Cathedral of the Ascension in Novosibirsk and of the Novosibirsk Region.

He led the last years of his life in retirement, however he often assisted his archpastor, Bishop Gedeon of Novosibirsk and Barnaul, the clergy of the episcopal cathedral and of other



churches at divine services. At an extremely advanced age, he still managed to do a great deal for the Church of St. Aleksandr Nevsky in the settlement of Kolyvan.

On Bishop Gedeon's recommendation, Archpriest Aleksandr Sychugov was awarded a mitre by Patriarch Pimen in 1974 for his life-long diligent service to God's Church.

On his 80th birthday, Father Aleksandr confessed and partook of the Holy Gifts. Two days later, on the Feast of the Kazan Icon of the Mother of God and of St. Alexander the Martyr and Bishop (November 4), Bishop

Gedeon accompanied by Archpriest Dimitriy Budko, dean of the cathedral, called on Father Aleksandr whom His Grace congratulated on his name day, gave a holy prosphora and blessed him. Father Aleksandr inquired about the progress being made in the repairs to the cathedral, deeply regretting his inability to go to the temple. A day after he passed to the Lord painlessly and peacefully.

On November 7, in the evening, his body was taken to the episcopal cathedral where Bishop Gedeon held the parastasis and the next morning, after Divine Liturgy, the funeral service assisted by members of the cathedral and retired clergy and those who had come from other parishes. His Grace delivered an oration and expressed his condolences to the deceased's wife, his relatives and to all worshippers who had filled the cathedral. Archpriest Pavel Patrino, ecclesiarch of the cathedral, spoke of the life and pastoral accomplishments of the departed. After the Dismissal, Archpriest Ioann Kolodiy, the confessor, read the Prayer of Absolution and the cathedral dean spoke a few words in memoriam.

To the singing of the hirmoi "Helper and Protector", the coffin was borne round the cathedral and then taken to a cemetery in Novosibirsk.

For the Feast of the Ascension of Our Lord

Praise, O my soul, Christ the Life-Giver, Who ascended from earth to Heaven.

Great is God's mercy and unfathomable His Wisdom and Providence. Our Lord God in His ineffable Love for man sent His Only-Begotten Son into the world. Having come down from heaven "for our salvation", God's Son vanquished the prince of this world and through His suffering on the Cross "trampling down Death by death", His Resurrection gave mankind eternal life.

Today, dear brothers and sisters, the Holy Church triumphantly celebrates the Ascension of our Lord Jesus Christ to Heaven—the last great and holy event of His earthly life.

After His Resurrection He remained on earth yet another forty days (Acts 1. 3), in the course of which He appeared to His disciples, discoursed with them about the Kingdom of God, and urged them to preach the Holy Gospel to *all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The time drew near when He would have to leave the earth, ascend to Heaven, and enter into His Glory. For the last time the Lord took the Apostles out of Jerusalem and climbed Mount Olivet with them. The solemn moment of parting had arrived. Raising His hands and blessing His disciples, Christ began to rise up and His followers gazed at their Lord in wonder until He was hidden by a cloud.

Suddenly two angels appeared before them in white apparel and said: *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (Acts 1. 11). In-

spired by the angels' tidings, they returned to Jerusalem with great joy.

The Son of God ascended to His Heavenly Father in the Glory of His Most Pure Body (Mark 16. 19), which means that the human nature, united in Him with the Godhead, received divine dignity, glory, and power.

While discoursing with His disciples shortly before the Ascension, the Lord Jesus Christ said to them, and so to all of us: *Ye believe in God, believe also in me. In my Father's house are many mansions... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also* (Jn. 14. 1-3). This promise of our Lord, brothers and sisters, is a joy and a comfort to us.

Believing in the Risen and Ascended Christ, we hope that our Almighty Lord will resurrect us from the dead and take us up to His holy mansions, illuminated by God's glory and filled with joy and bliss, from whither the Son of God will come again to earth and *render to every man according to his deeds* (Rom. 2. 6). During his life on earth, St. Paul was *caught up to the third heaven... and heard unspeakable words, which it is not lawful for a man to utter* (2 Cor. 12. 2-4), and felt a great joy. The Apostle only partially disclosed the mystery of future life, which is unfathomable to man's mind now. But it is not knowledge of this mystery that saves us, but faith in the Saviour of the World and His promise.

Christ, our Intercessor before God, wishes for all men to believe in Him, *to be saved and to come unto the knowledge of the truth* (1 Tim. 2. 4).

However, this depends not only on God, but on man's own wishes and free will.

Our will is corrupted by sin, and is therefore inclined not only towards good, but also towards evil. A constant struggle between good and evil is waged in man's soul (Rom. 7. 18-20) and, in order to fulfil Christ's commandment, to follow Him and serve Him, to overcome sinful temptations, avoid the snares of mankind's enemy—the Devil—we must submit our will to God's saving will. This is the only right path of active ascent to Heaven. It leads directly to the gates of Paradise.

It is difficult to follow this path, difficult to strive towards Heaven, but we in our weakness have been promised the help of Christ Himself: *I am with you always, even unto the end of the world* (Mt. 28. 20). How we value the help of those who are ready to share our spiritual pain and misfortune, tribulation and grief! What a great joy it is to realize that there are people on earth who pray for us, give us courage and comfort us! Hope for man's salvation is not lost if he is extended a helping hand. If we cherish people's help, then how much more joyful and comforting is the knowledge that Christ Himself is with us and will give His omnipotent aid to those who call out to Him. Is there any sorrow that He will not assuage, is there any need He will not fulfil? We are overcome with sin, vexed by enemies, yet He in His mercy forgives us, protects us, and helps us to reach the heavenly mansions, and there the righteous shall behold God with their own eyes and glorify the Lord.

But do we always, brothers and

sisters, keep Heaven in mind? Do we always strive towards it? Worldly vanities, attachment to the earth and to temporal goods prevent us from persistently ascending to Heaven in heart and mind. St. Paul the Apostle says that *our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ* (Phil. 3. 20). He summons us to think of and to seek what is heavenly. Therefore the Holy Church constantly prepares us for life eternal. She reminds us daily of Heaven.

Divine Liturgy, which recreates the earthly life of Jesus Christ, also makes it possible for the faithful to spiritually contemplate His Ascension. When the priest bearing the Holy Gifts turns to the worshippers from the Holy Doors and raises the Holy Chalice with the words: "Always, now and forever and world without end"—this serves to remind us of our Lord's Ascension and of our own spiritual ascension.

Let us, dear brothers and sisters, live to please God, making ourselves ready for our future eternal and heavenly life. God our Father is in Heaven, and where He is, there we—His children—should be also. With profound faith, diligent prayer, and sincere repentance, we put our hope in God's ineffable love and His boundless mercy, and He will forgive us and help us to be worthy inhabitants of Heaven.

Let us strain all our thoughts, wishes, and hopes towards Heaven, where our Lord Jesus Christ reigns and awaits us to install us in the Eternal Kingdom of His Glory. Let us lift up our hearts. Amen.

Archpriest ALEKSIY, GLUSHAKOV

(Continued from p. 38)

feast. After the festal moleben was said and "Many Years" sung, the dean greeted the archbishop.

A reception was held in the banquet hall of the Representation. It was attended by Arch-bishop Kiprian, members of the clergy, of the

church committee and sisterhood, parishioners and other guests.

The feast was exceptionally joyful: prayers were offered at Divine Liturgy, to the Provider of all that is good by clergymen and laymen of the two Holy Sister Churches—Russian and American.

Archpriest Arkadiy Tyshchuk



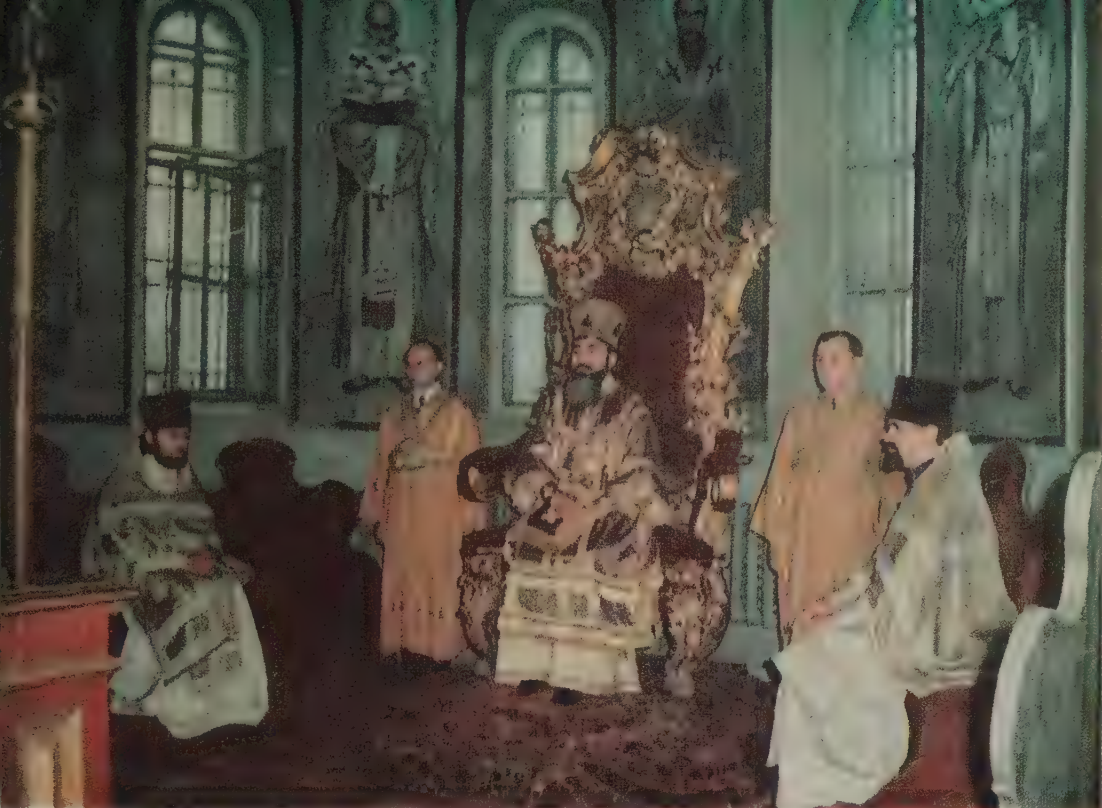
IBERIAN ICON OF THE MOTHER OF GOD

from the Church of the Kazan Icon of the Theotokos in Shemetovo, Moscow Diocese,
second half of the 17th century



Metropolitan Serafim of Krutitsy and Kolomna (right) greeting His Holiness Patriarch Pimen with the joy of Easter on behalf of the episcopate, clergy and laity of the Moscow Diocese, Easter Sunday, Patriarchal Cathedral of the Epiphany. Below: Traditional blessing of kulichi and paschi in the Resurrection Church in Sokolniki, Moscow, Holy Saturday, Eve of Christ's Glorious Resurrection





Archbishop Vladimir of Vladimir and Suzdal celebrating the Liturgy on the Sunday of the Publican and the Pharisee, January 30, 1977, in St. Sergiy Chapel of the episcopal confirmation Cathedral in Vladimir (the rest of the cathedral is undergoing restoration at present)

For the Feast of St. Athanasius, Patriarch of Constantinople and Miracle Worker of Lubny

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (Jn. 3. 16). These words of our Lord Jesus Christ contain all that is essential to understand the meaning of the coming of the Saviour to earth. The basis for the coming of Christ was His love for mankind, for each one of us. The Lord's love summons man to return to the Kingdom of Heaven, which he had forfeited through his fall. To free man from the power of sin, the curse and death, to save him for eternity and to return him to heavenly communion with God, is the great and divine purpose of Christ the Saviour. In His sermons, discourses, teachings, and above all, in the Sermon on the Mount and in the Beatitudes (Mt. 5. 1-12) the Saviour showed the path to eternity in union with God.

On Maundy Thursday Christ took the Last Supper with His Apostles, instituting the Sacrament of the Eucharist before His Passion and Death. That same day, before leaving for the Garden of Gethsemane, He spoke stirring words of farewell to His Apostles noting their future work in the Church of Christ as preachers of the Holy Gospel. Beloved brothers and sisters, we have the good fortune on Maundy Thursday, recalling our Lord's suffering, to hear in the first Passion Gospel the Saviour's sermon, which He delivered a few hours before His Passion foreseeing Golgotha and His crucifixion on the Cross. Even at this most dreadful hour of His earthly life, Christ's thought is with His Church and her establishment, and of the Apostles on whom He places the loftiest service in the Church.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another (Jn. 13. 34)... If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him (Jn. 14.

23). In these short behests the Saviour taught His Apostles the greatest lessons of love for one another, and explained what their love for Christ should be.

So that none of the disciples should be led astray by misjudging the importance of his personal participation in proclaiming the Good News and serving the Church, Christ said: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain...* (Jn. 15. 16) Christ wanted for apostolic ministry to find a sure path to men's hearts, to determine men's relation to God and to each other, and to shape their deeds and acts.

The great parting word of our Lord Jesus Christ was delivered to His Apostles, the closest of His disciples, but the Lord's divine gaze penetrated the future when the Holy Apostles would be replaced by their successors—the bishops of the Church of Christ, on whom Christ places the obedience of shepherding the flock, with which they have been entrusted, to the heavenly mansions.

In the hearts of God's great saints—the holy martyr, St. Ignatius the Theophoros, and the great miracle workers, Sts. Spiridon Tremithus and Nicholas of Myra in Lycia, who were truly pillars of the Holy Church—the Saviour's call always rang: *I have chosen you, and ordained you, that ye should go and bring forth fruit* (Jn. 15. 16). These divine words were the firm foundation of the life and spiritual feats of other chosen ones of Christ such as the great hierarchs of the Church, Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom who, through their feats, great homilies, longsuffering, and courage, glorified the Lord, fortified His Church, and affirmed and defended the Christian faith. The glory of God's chosen ones will never dim in Christian hearts and minds, for they are the celestial beauty and majesty of the Church.

Among the host of the saints of Christ's Church are a number of Russian saints of Moscow, Kiev, Rostov and Siberia, who have served Christ devotedly and fulfilled His behests, for they, too, had heard the Saviour's blessed call...

Today, dear brothers and sisters, we are honouring the memory of Christ's saint, Athanasius the Patriarch of Constantinople and Miracle Worker of Lubny, whose incorruptible relics repose in the majestic episcopal Cathedral of the Annunciation in Kharkov.

St. Athanasius, whose secular name was Alexius, was born on Cyprus into a devout and prominent Greek family; he received the highest education of that time, and was famed as a philosopher, poet, and outstanding orator. A brilliant career opened before him, but he chose the narrow and thorny path of Christ's follower. Loving Christ from youth, he "wished fervently to serve Him alone". The future saint visited monasteries on Mt. Athos and in Jerusalem; he took monastic vows in Thessalonica. In the rank of hieromonk and then bishop, the Metropolitan of Thessalonica and Patriarch of Constantinople was a tireless and fervent preacher of the Word of God and enjoyed the unflinching and sincere love of the faithful.

His unwavering faith and boundless love for Christ; zealous efforts for the good of the Church and her holy, truly Orthodox teaching; courageous dissemination of the Holy Gospel in extremely difficult circumstances, and his patience and humility under tribulation place St. Athanasius alongside the most prominent defenders of the Church, one who spread her teachings at a particularly difficult historical period. Following our Lord's call, St. Athanasius unhesitatingly took the path of patriarchal service at a time

when his predecessor, the blessed Patriarch Cyril I, had been martyred by the infidels—he was dragged out of the church during Divine Liturgy and hung fully vested from the church gates. Athanasius was thrice elected to this lofty service, but persecution and calumny undermined his strength, and he retired to Holy Mount Athos to devote himself to a life of prayer.

During the latter part of his service as Patriarch, the Turks, who felt great malice for the holy ascetic, impeded him in the celebration of divine service—depriving him of his hierarchal vestments, taking away the sacred vessels that they scoffed at, and demanding large sums of money for their return. These great tribulations hastened the blessed departure of the saint. After his last banishment from the Patriarchal See, St. Athanasius retired for a while to Moldavia; from there in 1653, he made a trip to Moscow, but on his return journey fell ill and stopped over at the Mgari Monastery in Lubny. On April 5, 1654, in the seventy-fourth year of his life, he fell asleep in the Lord on Russian soil—while kneeling in prayer, the words died on his holy lips. He was canonized on February 1, 1662, and for more than three hundred years now he has reposed in the Patriarchal Tomb, buried in a seated posture according to the manner of eastern Patriarchs. The prayerful veneration of St. Athanasius continues to this day. A great multitude of the devout come to him for prayerful help, and lovingly call him "our saint, Athanasius the Seated".

O Holy Father Athanasius, do not forget us, who love thee and venerate thy memory, in thy prayers!

Glory and thanks be to the Lord, Who is wondrous in His saints! Amen.

Archpriest VASILIIY SEROVSKY



Letter to Benjamin Chavis, Pastor of the United Church of Christ in the USA from the President and General Secretary of the Christian Peace Conference

Dear Brother Chavis:

We are greatly distressed by the fact that no opportunity has yet presented itself for a review of the verdict brought against you and your nine friends and thus for your release from detention. We are aware of the efforts being made on your behalf by our brothers and sisters in various ecclesiastical organizations and parishes in the United States, and we are most grateful to them for their solidarity with you.

We would like to assure you and the rest of the Wilmington Ten that we are praying for you. From the moment of its inception the Christian Peace Conference has always championed social justice and fought with all the means at its disposal against racial prejudice and repression. During the 3rd All-Christian Peace Congress in Prague in April 1968, we learned of the assassination of our brother, Dr. Martin Luther King. His successor, Dr. Ralph Aber-

+ NIKODIM, Metropolitan
of Leningrad and Novgorod, President
of the Christian Peace Conference

nathy, worked with us during the 4th All-Christian Peace Congress in 1971 and gave us a profound review of the civil rights struggle being waged by our black brothers and sisters. We cannot forget his call for support.

You and your friends should know that Churches and Christians the world over who are working with us know of your struggle and suffering. They all support you, pray for you, and by their acts of solidarity have made your struggle a matter of broad public concern.

We have appealed to the Governor of North Carolina, calling on him to review the verdict and your case; such a review should certainly bring about your release. We have also called on him to set you free on bond before the trial.

In the Name of our Lord Jesus Christ we greet you and your nine Wilmington brothers.

Dr. KAROLY TOTH,
General Secretary of the
Christian Peace Conference

February 17, 1977

The Synod Resolutions of the Hungarian Reformed Church

January 21, 1977

The Synod thanks God for the highly important and valuable service of the Christian Peace Conference which, inspired by the lofty duty of piety, aims to support all efforts to establish peace for mankind, to attain detente, disarmament, social justice and freedom of peoples.

The Synod notes with satisfaction that this movement is advancing along the right lines, and working energetically, that its influence is spreading throughout the world. The firm posi-

tions of the CPC are useful for informing the Churches and Christian congregations. Its ties with peace organizations and secular and ecclesiastical international agencies strengthen cooperation in the interests of mankind.

The Synod lauds, in particular, the initiatives of holding Sundays devoted to Hiroshima, Africa and the United Nations Organization which our congregations have joined and thus receive bounteous blessings.

With deep gratitude and respect the

Synod esteems greatly the leadership of Metropolitan Nikodim, President of the Christian Peace Conference and prays God to grant His Eminence strength for a speedy recovery.

The Synod also expresses its profound gratitude to General Secretary Dr. Karoly Toth, for his tireless work which has greatly helped the achievement of outstanding results in recent years. The members of the Synod also express their deep appreciation of Dr. Karoly Toth's valuable work in the sphere of external relations and the press service of our Church.

The Synod officially assures the leadership of the Christian Peace Conference of its readiness to cooperate in the future as well. It states its agreement with the aims of the Christian Peace Conference and readiness to give every assistance in realizing these aims.

The Synod further states its conviction that solidarity among all men of good will is necessary in our time

if the great aims facing mankind today—the defence of peace, disarmament and social justice—are to be achieved. That is why the Synod considers that the time has come for the religious organizations of the world involved in this lofty work to unite and rally forces.

Guided by this conviction, the Synod welcomes the idea of the meeting in Moscow this summer of the world conference of representatives of world religions in the defence of peace.

The members of the Synod express their gratitude to the Russian Orthodox Church for her initiative in holding this conference and to the Churches and religious associations of the Soviet Union for their active support of this initiative.

On behalf of the Hungarian Reformed Church the Synod declares that it approves the preparatory measures taken in this sphere, offers its cooperation and prays God to bless the conference.

The Orthodox Conception of God as a Basis for Cooperation with Non-Christian Religions

In a situation where the world is confronted by the danger of a holocaust, the search for a basis for dialogue between Christians and adherents of other religions clearly cannot be limited by general humanitarian moral principles but will involve more profound questions about the understanding of God and His relationship to the world. This paper is an attempt to find an Orthodox approach to the understanding of God and of possible points of contact with non-Christians.

Orthodox theology is derived from biblical Revelation that God in His Being is indubitably transcendental, and man cannot comprehend Him with

his mind as an object of knowledge. At the same time, however, God is the aim of man's religious search. He reveals Himself to man in various ways, culminating in the appearance of God's Only-Begotten Son, Jesus Christ. Without Revelation it is impossible to see God. Revelation is always revelation to someone; it consists of meetings which in turn make up history. Revelation in all its plenitude is history from the creation to the Second Coming of Christ in glory. It is impossible to know God without Revelation, but equally impossible to consider Revelation "objectively", from the outside so to speak. Revelation knows no "outside", it is the relation between God and the world, within which we live whether we like it or not. Revelation, in the words of Vladimir N. Lossky, is the "theocosmic" relation encompassing us all" (Vladimir N. Lossky: "Dogmatic Theology", *Theological Studies* No. 8, p. 133).

Paper read during the conversations held by professors of all the theological faculties in Czechoslovakia on January 11, 1977, in Prague in support of convening the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations.

But even in this immanence of Revelation, God remains transcendental, since He is not dependent on the world for anything. Dependence is on our side only—dependence on the Creator, Who, as St. Paul says *giveth to all life, and breath, and all things* (Acts 17. 25). God cannot be assimilated to any one creation, phenomenon or image, and human words cannot completely explain His essence. God influences the world through uncreated energy, which man perceives through faith as a gift of God's mercy, love and renewal of life on earth.

The created world was formed freely (the Eucharistic Anamnesis of St. John Chrysostom says: "Thou broughtest us into being from non-being."—the "Collection" of Bishop Gorazd, 1st edition, p. 184), the world is not an emanation of the Godhead, it did not appear as a result of some previous reality, nor is it a necessary manifestation of God's creative activity. The created world has an existence which is fundamentally different from God. Everything that exists exists only by God's will. Understanding the transcendental as that which is outside the sphere of our consciousness and experience, we are bound to say that God not only does not belong to this world but also transcends His Own Revelation, by means of which He is revealed to the world. The created world can know itself in all respects but by turning to God it recognizes its complete dependence on a higher, Supreme Being. Revelation teaches that man is not autonomous in relation to God (an idea which Western secularist theology tends to support), he exists in the sphere of God's relation to creation, even when through sin he departs from God.

Orthodox theology makes use of two methods or paths by which man may reach some understanding of God—the cataphatic and the apophatic. Insofar as both paths, especially the apophatic, can be found also in the non-Christian religions, a brief summary of these methods may be useful.

The cataphatic, or ascending, method on the one hand, raises man's thoughts to the Divinity of the Creator, because of the very fact and nature of creation,

and on the other hand, through the Scriptures, on the basis of the sayings contained in Revelation, brings the value of God's nature, which surpasses all human values, closer to man's understanding. The first is available to all men, not only to those who have studied the biblical Revelation. *Because that which may be known of God is manifest in them* [the heathens]; *for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead* (Rom. 1. 19-20). The first to systematize Orthodox theology, St. John of Damascus, writes in his "An Accurate Exposition of the Orthodox Faith" that God did not leave man in complete ignorance about His existence, for an awareness of God's Being is sown like a seed in all men naturally (*physikos*). The existence, continuity and order of everything in this world bears witness to the greatness of the Divine Being (Wisd. Sol. 13. 5) (Migne, PG, 94, 789).

A classical exposition of the ascending method was given by St. Gregory of Nyssa, one of the three great Cappadocian fathers of the 4th century, in a work on the life of Moses. God first appeared to Moses in the burning bush and told him His Name—*I am that I am* and later humbled Pharaoh's pride in mysterious ways and let Himself be known as the Liberator of the Israelites from their bondage. The Revelation on Mt. Sinai gave the Law, but even Moses, who felt God's presence in the cloud, did not cognize Him in His essence but only in Revelation. God's supreme self-revelation was in Jesus Christ, but Christ's nature (*physis*) cannot be apprehended by our mind. In Jesus people see a man from Nazareth, but in the eyes of faith, filled with the Divine Spirit, He is God incarnate, the Son of God; our faith allows us to call Jesus Christ the God-Man. God approaches man by means of revelation, lets him apprehend His grace and love, communes with him. But although man feels the blessed presence of God, although he rejoices with all his being that God *is*, God remains transcendental to him. The search for God is limitless and there

is no end to the "ascent" of comprehending Him. We might add that the search for and apprehension of God, the explication of His essence, are not the privileges of a chosen people or Church (the Spirit of God, Who spoke through the Prophets, spoke also in so-called heathens and addressed Himself to them).

Insofar as the search for God is limitless and the "ascent" endless, there comes a moment when man realizes the imperfection and limitations of his reason and capacity for knowledge, and feels with his heart that "God is limitless and incomprehensible, and the only thing man can comprehend about Him is His limitlessness and incomprehensibility. The fact that we speak of Him in the affirmative does not show us His substance but that which relates to this substance... For He is not to be numbered amongst existing things; not because He never existed but because He is above all that exists, above being itself... For that which is above being is above cognition" (St. John of Damascus, op. cit., Col. 800 AB).

The apophatic method reaches the same conclusion but by a different, or negative, path: it tries to define what God is not.

The definitions of God given by cataphatic theologians in absolute terms are one by one rejected by the apophatic method as being possibly true yet insufficient to express the essence of God. Each of these definitions of God enlightens us and directs our mind and heart towards the source of grace. However, St. Gregory Palamas, who in the 14th century compiled the patristic and Byzantine theology says that "The super-essential nature of God is not a subject for speech or thought or even contemplation, for it is far removed from all that exists... incomprehensible and ineffable to all for ever. There is no name whereby it can be named, neither in this age nor in the age to come, nor word found in the soul and uttered by the tongue, nor any contact whether sensible or intellectual, nor yet any image which may afford some knowledge of its subject, if this be not that perfect incomprehensibility which one acknowledges in denying all that can be named" (PG, Vol. 150, Col.

937 A,—quoted in Vladimir N. Lossky, "Mystic Theology", *Theological Studies*, No. 8, p. 24). Anything else diminishes God to the level of our creature existence and if our thoughts tend to something of the like, then let us pray!

The apophatic path is the way of mystic negation known to the saints. In spite of various dogmatic textbooks, often compiled under the influence of Western conceptual scholasticism, it is possible to say that Orthodox theology has its own leaders. They reveal to man the immeasurable distance between God and man and demand from us an act of faith as an answer to the joyful realization that in this incomprehensibility is God.

The apophatic method was known to philosophers seeking the One, Supreme Principle, as well as to all religious systems. This can be seen from St. Paul's speech to the Athenian philosophers in which he speaks of the Unknown God. For this reason the differences between Christian apophaticism and non-Christian conceptions of the method must be made clear. By accepting the joyful news that in Jesus Christ the unknown, essentially incognizable God had appeared to save the world, Christianity surpasses the natural religions and philosophical systems. Those who believe in Jesus Christ are able to take part in the Divine Life of the Holy Trinity through Jesus Christ, with the help of the Holy Spirit.

The apophatic path to God also leads to the paradoxical phenomenon that we can turn to God, Whom we cannot comprehend, as to an individual, and address Him as "Thou". In order to be able to say "our Father" as the Lord taught us, with trust and confidence, we must not forget that by virtue of this relationship we are being judged as to whether we live as we were taught by Jesus Christ, Who revealed to us the super-celestial (*epouranion*), the inexpressible, the apophatic God the Father (cf. the prayer in the Orthodox Liturgy which precedes the general singing of the Lord's Prayer).

The "I-Thou" relationship, i. e. the abstract but personal approach to God, can be found in the Christian and Judaic traditions. In Lossky's opinion

it exists in polytheism as well—of course “multiplied... as one of many relationships”. (Vladimir N. Lossky, “Dogmatic Theology”, chapter on “Two ‘Monotheisms’”, p. 132). All “gods” are entirely absorbed in the absolute Godhead. In the Eastern religions (for example Hinduism and Buddhism) and also in certain philosophical systems, the world is identified with God and absorbed in the Absolute. Although the apophatic approach can be seen here, too, no relationship can be formed since the other side is unknown.

The Abrahamite tradition (Judaism and Islamism) connects monotheism with the idea of God as an individual, but without the knowledge that God appeared to mankind in His Son so that man could turn to the Father and commune with Him by the grace of the Holy Spirit through the Son. This is the crucial difference between the Abrahamite conception of God and Christian theology, which strives towards salvation in Christ, Whose significance is complete and universal (Eph. 1. 3-14). In Christianity the transcendental God is not only close to man but was made flesh in the Only-Begotten Son, *which is in the bosom of the Father* (Jn. 1. 18), Who will reveal the Father to whomsoever He wishes (Mt. 11. 27), and through the actions of the Holy Spirit we also comprehend that God is One, and consubstantial and indivisible in the Trinity. In the inner relationship of the Persons of the Trinity, God apprehends Himself in His essence for *No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son* (Mt. 11. 27), and only the Spirit of God, proceeding from the Father, knows the profundity of the Godhead in the way that the human spirit knows the innermost man (cf. 1 Cor. 2. 11).

Although we see in Judaism and Islamism the relationship to God as an individual, there is no knowledge of His Being in the Trinity; there is a knowledge of the living transcendental God, but God in His Being remains incomprehensible.

In the non-Semitic religious traditions there is a metaphysical monotheism which foreshadows the nature of

the absolute God, however, the apophatic method leads to the dissolution of the human being in the ocean of ineffable Being (non-Being).

Apophatism unites all religions. This leads to the final question: will mystic syncretism become more important than the Church's faith? Will the altar of the Unknown God, as a possible starting point in our dialogue, be more important to us than the Christian altar of That God, Whom St. Paul the Apostle proclaimed on the Areopagus? That God Who enters a new relationship with man in Jesus Christ, Who through His Death and Resurrection made it possible for us to take part in God's Being? On the other hand it is obvious that Christianity cannot give up what it has received through Revelation. Without Revelation, although we would be bound to recognize God's existence, He would yet be hidden Himself.

Jesus Christ does more than this for us—He makes it possible for us to meet Him, Who mediates in grace-filled communion between the Creator and His creation and the new life of reason, and also bears responsibility for man's path to virtue, for Truth and Life with Jesus Christ, Who is Himself the Way, the Truth and the Life and in Whom is united for us the Triune Name of the Father, the Son and the Holy Spirit (Mt. 28. 19).

To interpret the contents of the Revelation in the light of the final words of the Gospel According to St. Matthew will be essential to our move towards cooperation with non-Christians in order to preserve peace on earth.

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NOTE

The basic works of Vladimir N. Lossky were used: “A Study of the Mystic Theology of the Eastern Church”, *Theological Studies* No. 3, Moscow, 1972, pp. 7-128, and “Dogmatic Theology” *ibid.*, pp. 129-183. Also: John Meyendorff, *The Orthodox Church Yesterday and Today*, Paris, 1960, p. 163 ff. Also noted was Lossky's article “The Apophasis and Trinitarian Theology” in *Theological Studies*, No. 14, Moscow, 1975, pp. 95-104, etc.

The Orthodox View of Education in Peacemaking

In Orthodox Christian doctrine the concept of "peace" has a particularly deep meaning. One of the meanings of the Hebrew word "shalom" — "peace" in the Old Testament refers to the restitution of things to their primary state: man, created in the image and likeness of God, must strive towards the re-establishment of the order of things which existed at the beginning of creation, and towards the re-establishment of unity with the Creator which was interrupted by the eating of the fruit from *the tree of knowledge of good and evil* (Gen. 2. 17; 3. 6). Mankind, having eaten the bitter fruit of sin, yearned for the coming of the Conciliator (Gen. 49. 10). *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them* (2 Cor. 5. 19), *reconciling through the blood of his cross... all things... in earth [and] in heaven* (Col. 1. 20).

But man is a free creature, and his communion with the all-embracing goodness of reconciliation is determined by his free attitude to it. St. Paul summons us: *be ye reconciled to God* (2 Cor. 5. 20), because it is quite clear that man, reconciled with God, shows himself to be the creator of good relations among men also. There can be no doubt that this can be a very difficult task, even within a circle of men holding the same views, but it is all the more difficult when one begins to speak about creating a spirit of mutual understanding and trust among men holding opposing views. But however hard this may be, one must seek out opportunities to be at peace with the latter kind also (Rom. 12. 18; 2 Tim. 2. 22; Heb. 12. 14).

One of the aims of the earthly quest of the Christian is the attainment of peace within himself. However, as he acquires this peace, the Christian must not benefit himself alone from these fruits of virtue. For Christians are *ambassadors for Christ*, and for this reason, it is up to them to beseech and pray in His Name to be *reconciled to God* (2 Cor. 5. 20), and to be peace-

makers according to the teachings of Holy Scripture (Mt. 5. 9; 1 Pet. 3. 11).

Thus the concept of "peace" and the efforts of the followers of Christ to preserve it are defined in the Pastoral Constitution of Pope Paul VI, *Gaudium et spes*. It says there that peace is not only the absence of war, but it is rightly and truly called the work of righteousness. It is the fruit of the order introduced into the foundation of human society by the Divine Founder. This peace must be realized by men who are seeking after a more perfect truth. In view of the fact that the general good of humanity is basically subject to eternal law, whilst subject to constant change in its concrete application, in the process of time, peace can never be guaranteed forever, it must be perpetually renewed. Moreover, since the will of man is perverted and sinful, the attainment of peace demands from each man the constant subjugation of his passions as well as vigilance of the powers to be.

The followers of Christ today are exerting great effort to be peacemakers.

Our epoch is an epoch of the rapid growth of contacts, both between individuals and entire nations. The speedy improvement of means of communication allows us to be informed of all the events of our times, assessing them from a Christian standpoint. More and more do men realize that they are members of one family, in which the sickness or misfortune of one cannot leave the others indifferent. The duty of Christians and particularly that of the officiants at the altar of our Lord, is to serve peace. The Church's pastors must call men to peace, by educating their flock and instructing them that peacemaking, in accordance with Christian teaching, is the transformation of the earth for the humanity that dwells on it; the transformation of human life itself on a well-organized earth, in order that the kingdom of God which is *righteousness, and peace, and joy in the Holy Ghost* (Rom. 14. 17) be revealed in greater fullness. Christ the Sa-

viour teaches us to struggle actively with evil, injustice and human imperfections. Without overcoming these vices, it is impossible to enter His Kingdom—the Kingdom of Peace.

Think not that I am come to send peace on earth; I came not to send peace but a sword, says our Lord Jesus Christ (Mt. 10. 34). At first sight these appear to be cruel words, but in reality they are not. If Christ had wanted to establish peace and calm on earth immediately, it would have meant that the earth would have retained its *status quo* with all its evils and imperfections. But Christ brought Truth and wanted Truth to conquer. Therefore He brought struggle with evil and the spiritual sword which heals the soul. The struggle to establish and strengthen peace is carried on by Christians not necessarily with a weapon in hand, but rather armed with words and convictions. Christ wishes that there should be a continual forward-movement, a continual process of improvement, since inactivity would mean not only stagnation in the development of human society but a real decline.

Therefore He behests us: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48). In this commandment is expressed the necessity of ceaseless struggle with evil and imperfection (K. D. Surma. "Justice and Peace". *Annual of the Orthodox Church in Czechoslovakia*, Prague, 1965, p. 104). To serve this wonderful cause is the duty of the pastors of Christ's Church. Speaking of this, I should like to pause over one of the speeches delivered to the students of the Leningrad theological schools by an outstanding contemporary hierarch of our Church — Metropolitan Nikodim of Leningrad and Novgorod. His Eminence shows all of us, young servants of Christ's Church, an example of service to the cause of peace, of how to educate the children of the Church in the spirit of peace. As President of the Christian Peace Conference he proclaims peace to those who are near and far, giving himself wholly to this, the most worthy of all forms of service to mankind.

"For theology, called upon to inter-

pret meaningfully contemporary reality, the objects of study are contained in the manifestations of life, moreover the deepest attention of Christian research is focused on those events which exercise the greatest influence on the fate of men. Therefore, the present-day Christian and especially the theologian cannot fail to be concerned by such an important problem for humanity today as that of war and peace.

War is a sin — not the sin of an individual but of the whole of society. Any kind of war is a sin, for in war there occurs the crudest refutation of the commandments and of the divinely revealed and natural laws. But will there come a time when men will stop killing one another and turn their swords into ploughshares and their spears into sickles? We believe that peace is possible, the Old Testament Psalmist announced this to us and faith in this was recorded by the Apostle in his epistle: *Let him seek peace, and ensue it* (1 Pet. 3. 11). In order that this should come about, every Christian, every person, must take it as absolutely imperative the concern for the preservation of peace throughout the world. For our part, we theologians carry a great responsibility towards mankind to ensure that Christ's teaching on peace be realized in the life of men. Theologians must make use of every opportunity afforded by life, of every possible pretext, so that the efforts of men of good will, directed towards the prevention or liquidation of war, should acquire a clear, loud and permanent resonance" (Nikodim, Metropolitan of Leningrad and Novgorod. "O zadachah sovremennogo bogosloviya" [Concerning the Tasks Facing Contemporary Theology], *JMP*, No. 12, 1968, pp. 67-8).

In this quotation taken from Metropolitan Nikodim's speech we find a very clear formulation of service both for the Church pastor and the student of theology in preparation for such service, and for the Christian in general. The key words in this task are the words of the Apostle Peter: *Seek peace, and ensue it*. Speaking to Christians about the absolute necessity of seeking peace and striving towards it, the Apostle firmly and systematically

applies to his life Christ's exhortation, himself perpetuating the holy works of his Teacher and instructs us to do the same. Harkening to the word of Peter, it is essential for us to realize that the first and foremost promise of success of the peaceful efforts of the true followers of Christ's teaching — is steadfastness in the execution of God's commandment, reiterated to us by the Apostle.

Neglect of this and of other of the Lord's commandments, leads us to an incorrect understanding, and even sometimes to a distortion of Christ's teaching. He who, whilst calling himself a Christian, speaks of many good deeds without mentioning peace, is guilty of fracturing the wholeness of divine sanctity, granted to mankind, and by this very fact flouts the Word of God which commands the Apostles and their successors to teach men to *observe all things whatsoever I have commanded you* (Mt. 28. 20).

Blessed are the peacemakers: for they shall be called the children of God (Mt. 5. 9). This is the basis of our peacemaking. The Holy Orthodox Church has always understood and continues to understand this commandment as St. John Chrysostom expressed it in his "Homily on the Gospel According to St. Matthew" that Christ not only condemns a reciprocal lack of understanding and hatred among men, but demands even more—namely, that we reconcile the disagreement of others, too... because the work of the Only-Begotten Son of God also consisted in uniting the divided and reconciling those in strife. How seriously we regard peacemaking today, can be seen from the reverence with which we are implementing our Lord's commandment to us (Mt. 5. 9). The Old Testament patriarch, Noah, can serve as an example for us in this; it was he who *moved with fear, prepared an ark to the saving of his house* (Heb. 11. 7). Diligently following the example of the ancient patriarch, let us also, in fulfilment of God's commandment, prepare an ark of peace in order to liberate men from the nightmare of mutual destruction, firmly trusting in the Lord's help.

Christians not living in peace with

one another, not striving towards the establishment of peace among all peoples and nations, according to the words of the Apostle (1 Cor. 7. 15), are perverting the very foundations of the teachings of our Lord Jesus Christ. Indeed, the Lord called us to peace. The propaganda of war and misanthropic sermons are totally alien to the spirit of Christian teaching. *He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes* (1 Jn. 2. 11). The basic essence of Christianity was very well expressed by St. John Chrysostom in his "Homily 21, On the Epistle to the Hebrews" in which he says that there are many distinct characteristics in Christianity, but the greatest and best are love towards one another and peace. Love and peace are of one essence. Effort for peace is inseparable from the fulfilment of the commandment to love one's neighbour. Holy Scripture teaches us that man is the crown of creation, the bearer of the image of God. For this reason everything that proceeds from God belongs to all men—peace first of all; consequently, to be peacemakers is the duty not only of Christians but of all men.

Christian peacemaking does not restrict itself within its own specific framework, on the contrary the sphere of its penetration is wide and varied. Being conscious of this, Christians today are actively removing from their path to peace the temptation of isolationism, joining their peace-making efforts with the efforts of those who do *by nature* such things as are commanded to the followers of Christ Himself (Rom. 2. 14).

This also is the stand of the Russian Orthodox Church on the problems of contemporary peacemaking, whose way of service to peace since time immemorial has been characterized by a clarity and concreteness of aims consisting of selfless service to the wellbeing of her people and of the whole of mankind. These aims have acted as a stimulus towards development and a better understanding of the theological basis, a stimulus to a theological perception of our Christian dedication to the

task of humanely resolving urgent international and social problems. From this naturally originates the multifaceted participation of the Russian Orthodox Church in the activities of the Christian Peace Conference from the moment of its inception.

The active participation of our Church in this movement of Christian peacemakers, will undoubtedly continue and will be just as varied. To which aspects of her peacemaking work does the Russian Church give primary consideration? The most important aspect of this activity, its basis, is the theological examination of the problems of struggle for peace. In this an important place must be ascribed to theological cooperation of Christians of different denominations. There is no doubt that here there may even be different understandings and interpretations of the Word of Eternal Life.

The Russian Orthodox Church, steadily maintaining the biblical and patristic positions in her understanding of these problems, observes with satisfaction those new positive phenomena in Christian theological thinking which we see today. The consistent efforts of our Church in the matter of defending peace are not merely verbal declarations of a pacifist nature,—they reflect an extensive and fruitful creative activity, based upon theological findings traditional to Orthodoxy. Our Church declares herself to be the guardian of the spirit of community and of Christian brotherhood, this being one of the main avenues of activity of our Church today.

This thought has been particularly well articulated by His Holiness Patriarch Aleksiy, of eternal memory: In proclaiming the truth about the one Lord of the World and our Saviour, we must by that same token remember that mankind is in need of an international life based on irrevocable principles of peace and justice. Finding herself committed to an active search for paths towards attaining unity of faith, which at present characterizes the life of all Christendom, every Church finds herself confronted with the truth that, in conditions of contemporary reality, all those paths lead through service to conciliation, which brings all men

closer together and is conducive to the establishment of mutual understanding which is so essential" (*JMP*, No. 5, 1967, p. 9).

As we can see from Patriarch Aleksiy's words the present insistently and clearly demands two things—that we work towards the establishment of peace on earth and towards the realization of Christ's commandment *That they all may be one* (Jn. 17. 21). Our Church is convinced that these tasks are indivisible and interrelated. However, it would be erroneous to think that the former task is exclusively a Christian one. No, it is the foremost and the most holy obligation of every man living on earth, whatever his religious denomination or whatever ideology he considers right for himself. In the defence of peace, one is considering the whole of mankind created by God. This conviction of ours explains the active cooperation of our Russian Church with non-religious peace organizations both within our own country and beyond its limits. The idea of defending peace by all possible means is proclaimed by the Russian Church to all her children. She educates the future pastors of the Church in a spirit of peace in all her theological schools, basing this education on the commandment to love one's neighbour, because it is precisely this commandment which calls Christians to struggle for the good of mankind—for a just and humane social and political structure.

Christians must involve themselves in this struggle in the most active way. No religious principles exist that could make a Christian stay away from the process. Christ taught to forgive personal offences, but nowhere in the Gospels can we find justification for one who takes the life of his neighbour. Church history gives us numerous names of saintly ascetics who have raised their voices against the enslavers of their peoples, thus fulfilling their duty of love to God and men, and testifying to the continuous involvement of the Church in the struggle for Truth and Peace.

The following words illustrate well this idea.

"At the beginning of 1915, when the world was being consumed by the des-

tructive fire of an unprecedented world war, when on the fields of Galicia and Alsace, Serbia and Turkey hundreds of thousands of people were dying in agony under shell fire, an article by Professor S. S. Glagolev appeared in the magazine of the Moscow Theological Academy. War is an evil, he writes, that crudely and forcefully intrudes into humanity's life. At the same time, war is the only catastrophe over which men have power. They invented it and they have the power to annihilate it. The Blessed Augustin said that God created us without our help, but He cannot save us without our participation, and Glagolev guided by these words used to say with conviction: 'War depends more on us than on God'. Looking at the past of mankind Glagolev had full right to say: 'In the beginning there were no wars, and ultimately there will be none. Such is the belief of mankind' (Pitirim, Bishop of Volokolamsk. "Religioznye osnovy mirotvorchestva" [The Religious Foundations of Peacemaking], *JMP*, No. 4. 1969, p. 42).

In this connection I would like to quote the words of yet another noteworthy Russian pre-revolutionary theologian—Archpriest P. Svetlov: "In her great work of establishing the Kingdom of God on earth, the Church is not alone—everything that is the best in humanity, consciously and unconsciously, is striving with her for the Kingdom of God... uniting all men regardless of their race, their title or estate, into one great family and thus helping to strengthen the kingdom of peace and brotherhood on earth" (Archpriest P. Ya. Svetlov "Ideya Tsarstviya Bozhiya" [The Idea of the Kingdom of God], Sergiev Posad, 1905, pp. 133-134). This thought might have appeared arrogant were one not to take into account the obvious fact that throughout its long history Christianity had exercised a benign influence on the world. These quotations from the works of well-known Orthodox theologians, who have lived in different political and social environments, speak of the great and firm tradition of the Orthodox theology of peace, whose sources derive from the Word of God.

In the Old Testament the religious hope of men for peace found its expres-

sion in the prophecies of Isaiah, Jeremiah, Ezekiel and Hosea. Here are some of them: *Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him* (Is. 57. 19); *And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever* (Is. 32. 17); *I... will reveal unto them the abundance of peace and truth* (Jer. 33. 6); *I will make a covenant of peace with them; it shall be an everlasting covenant with them* (Ezek. 37. 26); *I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely* (Hos. 2. 18). Commenting on these prophecies of the Old Testament, it is sufficient to note one thing, that here the establishment of peace is not accomplished through military might as is characteristic of pagan religions. Through the Prophet Ezekiel the Lord announces the making of a covenant of peace with man. Holy Scripture declares that this covenant of God is a free union between God and man. Coming from God this union is eternal (Ecclus. 17. 10) and immutable (Num. 23. 19), and this means that man alone is responsible for violating this covenant, and entails the fulfilment by man of definite requirements of a moral order. The most important of these requirements being the commandment to maintain the inviolability of human life (Gen. 9. 5-6). Holy Scripture categorically forbids the shedding of man's blood since man is made *in the image of God* (Gen. 9. 6). God did not make death and he does not delight in the death of the living. For he created all things that they might exist (Wisdom. Sol. 1. 13-14).

Before a man are life and death, and whichever he chooses will be given to him (Ecclus. 15, 17). However, instead of departing from evil and doing good seeking peace, and pursuing it (Ps. 34. 14), man has been neglectful of the covenant of life and peace, adding lawlessness to lawlessness because of his lack of piety and fear of God (Mal. 2. 1-19). The covenant of life and peace itself, dwells unchanged with man (Is. 54. 10), and with the coming of Christ into the world grows from strength to strength.

The Gospel of salvation, given by our Lord Jesus Christ, tells men about the loving God—the Father of all who dwell on earth (Mt. 6. 9; 1 Jn. 4. 8). It teaches one to respect every man's vocation irregardless of his nation or religion (Col. 3. 11). The highest reward—the reward of sonship with God, the Lord grants to those men who do everything *to seek peace and pursue it. Blessed are the peacemakers for they shall be called the children of God* (Mt. 5. 9).

What is the fate of the covenant, or of the union of peace in the New Testament? The Gospel (Jn. 14. 27) clearly states that Jesus Christ gave the covenant of peace and love to the Apostles and through them to the pastors of the New Testament. This peace of Christ is given to all of His followers, moreover it is given to all men. At the present time particular responsibility for the covenant of life and peace is placed upon the Christian (Mal. 2. 5). This irrevocable treaty of peace has been granted by the Lord so that the Church of Christ could draw on the moral, theological, and spiritual strength of her pastors and of all Christians for the task of reconciling mankind, so that the whole world be illuminated by a bright light and carry on its labours without hindrance (Wisd. Sol. 17. 19). The times that we are living through give clear proof of the extreme necessity of uniting into one the peacemaking efforts both of the servants of Christ's Church and of all Christians and men of good will in order to save the world from destruction, and this according to St. John Chrysostom, means little else than creating peace, one could even say creating something wonderful or even something greater. To create—means to bring something from non-being into being; whilst to hold something that already exists, a thing that is ready to turn into nothing, to unite that which is in conflict with each other—is a great and wonderful deed, it is a sign of great strength.

The responsibility for this great task, for this holy Christian duty during the many centuries of the Church's history, was carried by all those, who truly confessed Jesus Christ to be their Saviour and Lord. There are innumerable exam-

ples. In the first centuries of Christianity, an example of such confession was given by the Holy Fathers. They all preached to the world about peace and unity, but the most ardent amongst them was St. Gregory of Nazianzus. He spoke of peace which he loved more intensely and fully than all else, which he embraced and carefully cherished when it was amongst them, and when it left them he cried to it with tears and deep sorrow to return to them (Homily 23—"On peace". *Works*. St. Gregory of Nazianzus, pt. 2, 3rd ed., Moscow, 1889, p. 106). He also said that if anyone were to ask them what they felt and what they venerated, the answer would be ready—they revered love (*ibid.* p. 189). He tells us further that they would put an end to differences. The guarantor of this peace was he himself, the humble and circumspect pastor who came not to bring the sword but peace (*ibid.* p. 177). All these sayings of St. Gregory of Nazianzus were not mere theorizations, they were confirmed by the deeds and the whole life of the saint.

However, all this is by and large the theoretical side of the question that interests us—the Orthodox point of view of education in peacemaking. A reflection of the practical aspect of the problem can be found in Divine Liturgy. It is celebrated daily in the temples of our Church, through it its officiants—members of the clergy and laity—receive spiritual edification. The Liturgy expresses the redemption of men, their reconciliation with God through the Death on the Cross of our Lord Jesus Christ, whose fruits are the resurrection and the gift of the Holy Spirit. Chr. E. Luthardt says that the Church has always regarded the Sacrament of the Eucharist as the most important of all her rites, as the holiest of Sacraments, and according to the teaching of our Saviour, has always perceived in it His Body and His Blood... In the Sacrament of the Eucharist the Church possesses an inexhaustible source of grace-endowed means for the moral renewal of Christendom (Chr. E. Luthardt. *Apology for Christianity*. St. Petersburg, 1892, p. 216).

In the Holy Eucharist, those who partake of the Body of our Lord and

drink of His Blood dwell in Him and He dwells in them (Jn. 6, 56). "One must add that this communion within the Orthodox Church spreads not only to those communicating at the same time and on the same day, in a given church or prayer meeting, but to all those who are praying at Liturgy, and in a wider sense, to all members of the Church who are in live communion with their Head and Lord even if they are not communicating or even attending the service on a given day" (Archimandrite Makariy. *Homilies on Divine Liturgy*. 2nd ed., St. Petersburg, 1881, p. 24). A believer, "imbued with grace-endowed principles and ideals of Christianity, having dedicated himself to Christ and loving Him, cannot help but love men and the whole world of God" (Mikhail, Bishop of Astrakhan and Yenotaevka. "Evharistiya i edinenie khristian" [The Eucharist and the Unity of Christians]. *Theological Studies*, No. 7, Moscow, 1970, p. 222). The believer is taught this by the many prayers in Liturgy petitioning for a peaceful Christian life and for peace throughout the world. To this context one can refer nearly all the ektenes chanted at Liturgy as well as the many prayers read during the service. Let us, for example, take the Prayer Before the Ambo, what beautiful entreaties it contains! "... forsake us not, who put our trust in Thee. Give peace to Thy world, to Thy churches, to the priests, ... and to all Thy people."

At the end of Liturgy, all those present, join the celebrants of the Holy Sacrament in chanting: "Our Father, Who art in Heaven." But can we worthily call ourselves His children if, while fulfilling all His other commandments, we forget the commandment to make peace? Of course not. Because only peacemakers can be the true children of the Heavenly Father. Today, on the side of the peacemakers stands the bulk of humanity.

It is a known fact that the sermon is an integral part of an Orthodox service. Many servants of the Church, be they hierarchs or ordinary priests,

constantly exhort their flock to live in peace, friendship and love. And this is not surprising, since "the Russian Orthodox Church, from time immemorial, has lived and found her inspiration in her activities based on the great principles of peace on earth and mutual brotherly love among peoples and nations" (Aleksiy, Metropolitan of Tallinn and Estonia. "O mirotvorcheskoi deyatelnosti Russkoi Pravoslavnoi Tserkvi" [The Activities of the Russian Orthodox Church in the Cause of Peace] *JMP*, No. 7, 1971, p. 46). Our Church, serving to reconcile and unite her spiritual children with God, fulfils yet another extremely important task in this world as she guides her flock to strive for and to live in peace with all nations and individuals.

Today, the international situation is clearly changing in favour of the forces of peace and progress. The Church is doing her part in this task commanded to us by God. Today, the forces which are ready to disarm those who want to start another world conflagration are considerable. Their struggle is just. It leads men to the victory of reason and truth, as St. Paul says: *...for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world* (Eph. 6. 12), that is to say, against those powers that bring evil and misfortune to the world. There can be no doubt that this struggle will be crowned with victory and bring great prosperity to mankind. All those at the forefront of this struggle are convinced of its indubitable justice, and therefore are doing everything within their capacity to ensure that mankind should no longer know war, and that on earth according to the words of St. Paul, there should triumph *righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men* (Rom. 14. 17-18).

Hegumen IOSIF PUSTOUTOV
Vice-President of the
CPC Youth Commission

Anniversary Meeting of the Moldavian Peace Committee

On November 30, 1976, an anniversary plenary meeting of the Moldavian Peace Committee was held in Kishinev to commemorate the 25th anniversary of the founding of the committee.

At the plenary meeting the speakers talked about the contribution of Moldavia's society towards the realization of the peace-orientated policies of the Soviet state and also of the Moldavian Republic.

The participants in the anniversary meeting expressed their willingness to make every effort towards the realization of the peace plan of our country for the good of the whole of peace-loving humanity.

Amongst those invited as participants to the anniversary plenary meeting was Archbishop Ionafan of Kishinev and Moldavia who was accompanied by the secretary of the diocesan board, Archpriest Pavel Statov. Amongst those who spoke was Archbishop Ionafan:

"Deeply esteemed members of the Moldavian Peace Committee,

"On behalf of the Orthodox Church in Moldavia, her many believers and the clergy, I sincerely congratulate you on the 25th anniversary of the founding of the Moldavian Peace Committee and wholeheartedly wish you and all defenders of peace, all who labour in our Republic and throughout our Soviet land, further success in the noble and sacred task of establishing peace on earth and in the creative labour for the good of our socialist Motherland.

"The current anniversary gives us rich material for thought and speculation, for drawing conclusions and for drawing up future plans.

"During the last decades, those who have fought for peace have done an important and extremely useful job, the fruits of these labours being apparent all over the earth. The camp of peace has become a mighty international force.

"Basing itself on the systematic peace-loving policy of our Soviet state and being inspired by the magnificent achievements of our socialist Motherland in the sphere of peaceful construction, the multi-million army of peace-

makers, made up of men from all walks of life on our planet, spreads its activities further and further afield, and exercises its beneficent influence all the more actively on the whole course of world affairs. Proof of this are all the positive results attained on the international front.

"Our Russian Orthodox Church has made a considerable contribution, and continues to make this contribution to the noble and humane task of strengthening peace throughout the world. Her active peacemaking and her regular contribution to the Soviet Peace Fund represents in itself a significant peace factor, particularly in the international arena. Moreover, it may be appropriately noted that our participation in the struggle for peace is not an accidental phenomenon, on the contrary, it is a carefully thought out and permanent programme of our Church. Our peacemaking programme has been confirmed at the highest level by our Church—by the Local Council which met in 1971.

"Allow me to quote from the Message of the Local Council to the Chairman of the USSR Council of Ministers, Aleksei N. Kosygin: 'The clergy and laity of the Russian Orthodox Church—being citizens of the Soviet Union are filled with deep patriotic feeling and consider it their sacred duty to labour for the welfare of their Motherland. Basing herself on the experience of her peace-making service, the Russian Orthodox Church, in the future also will unflinchingly and energetically do everything within her power to make sure that her contribution to the sacred cause of strengthening international peace will perpetually increase and become all the more effective.'

"We, too, are endeavouring to fulfil this programme to the letter.

"It is no secret to anyone that despite the fact that the pointer on the world political barometer has irretrievably moved towards peace and detente, the enemies of peace continue to oppose resolutely the policy of peace. We are far from getting unanimous support in these questions; not all the states are

building their policies on the principles of peaceful coexistence, in the spirit of detente. There still exists a lot of opposition to the wise proposals of peaceloving forces; there still are many negative and harmful factors in international life, such as vestiges of colonialism, racial discrimination, the unceasing arms race, occupation of foreign territories, anti-Sovietism, and so on, that poison the atmosphere of international relations, in their attempt to halt or at least slow down the process of detente and hinder positively orientated countries from building up their independent economic, social, and cultural life.

"For this reason, the champions of peace will have to continue working in order that the ideas of peace and the principles of peaceful coexistence may assume their rightful place in international life. It is essential for us in the future also to strive for the cessation of the arms race and subsequently for total disarmament, the abolition of war and the resolution of other important and urgent problems which are so persistently set before us by contemporary international life.

"Returning to the question of the attitude of the Russian Orthodox Church to these current problems, I should like once again to underline the fact that our Church, at this stage also of the struggle for peace does not consider herself to be beyond the periphery of active participation in this noble and humane task.

"At the preceding session of the Moldavian Peace Committee I have mentioned that last year Patriarch Pimen of Moscow and All Russia had proposed to convene a meeting under the title: World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations. I am now in a position to say that the initiative of our Patriarch has met with the support of activists of the principal religions of the world—Christians, Muslims, Buddhists, and others. And after careful preparation, agreement has been reached to hold the conference in Moscow from June 6 to 10, 1977. The basic

outlay to finance the preparation and running of the conference has been taken on by our Russian Orthodox Church. The conference will be devoted to finding new ways to contribute effectively towards the consolidation of world peace; during the conference there will be a discussion of all current questions having a bearing on the abolition of wars and relating to the establishment of peace on earth and justice for all people.

"We hope that this World Religious Conference will give positive results and make a substantial contribution to the noble task of consolidating world peace."

For active participation in strengthening peace and in connection with the 25th anniversary of the Moldavian Peace Committee, a large number of activists were awarded honour medals—"Defenders of Peace" and "The Soviet Peace Fund", as well as certificates of merit of the Soviet Peace Committee and of the Moldavian Peace Committee.

Among the recipients was Archbishop Ionafan who received "The Soviet Peace Fund" medal and the Certificate of Merit of the Moldavian Peace Committee.

Archpriest PAVEL STATOV

SEMINAR IN BERLIN

On March 1-2, 1977, a seminar concerning "Churches and World Religions in Their Joint Work for Peace" organized by the regional committee of the World Christian Conference in the GDR took place in Berlin. Dr. Karl Heinz Bernhard, the president of this regional committee, led the seminar.

Those present included active members of the Christian Peace Conference in the GDR, and representatives of the Berlin Conference of Catholic Christians in European Countries, the Judaic community of Berlin, and foreign religious circles.

A. S. Buyevsky, Secretary of the International Preparatory Committee for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations informed the Berlin seminar about the arrangements and aims of this conference.



Preparations for the Holy and Great Council of the Eastern Orthodox Church

The Holy Orthodox Church as a whole is preparing for a Pan-Orthodox Council. The Fourth Pan-Orthodox Conference of 1968 refers to this council as a "Holy and Great Council", rather than as an "Ecumenical Council", since it took into account certain historical facts about earlier Pan-Orthodox Councils. Although it is a fact of Church history that some councils were called "ecumenical" at the time when they were convoked, this name was only officially sanctioned at subsequent councils. Councils that were called "ecumenical" when they met were, in many cases, subsequently regarded as having only local status (e. g. the Council of Sardica in A.D. 343 and the Synod of Ariminum in 359), while a council that was convoked as a local one was later elevated to ecumenical status (the Second Ecumenical Council at Constantinople in 381). The Council of Ephesus in 449, which was then regarded as ecumenical, has gone down in history as the "Robber Council". The Orthodox Churches have not assembled for a joint meeting for some twelve centuries now, ever since the Seventh Ecumenical Council of 787. Admittedly, attempts were made on two occasions after this date to hold an Ecumenical Council—in 879 and 1341—but neither of them has been recognized as ecumenical. During this time the Orthodox Church has seen the emergence of various issues requiring examination and decision by a council, but, for various reasons, a Pan-Orthodox Council has never been convoked.

Attempts have also been made in the 20th century, too, to assemble representatives of all the Orthodox Churches at a council. The Patriarchate of Constantinople proposed that an ecumenical council "to examine various ques-

tions of prime importance the resolution of which is urgent and absolutely necessary" should be held in Jerusalem on the 1,600th anniversary of the First Ecumenical Council, i. e. in 1925. While welcoming the idea of a council, the Local Orthodox Churches felt, after seeing the proposed list of questions and after carefully studying it, that the council should be postponed and that a preliminary council should be called, attended by representatives of all the Autocephalous Orthodox Churches.

Accordingly, an Inter-Orthodox Preparatory Commission met from June 8 to 23, 1930 in the Vatopedi Monastery on Mount Athos, drew up a list of themes and suggested that they should be discussed at a Pan-Orthodox Pre-Council to be held in June 1932 at the same place, the Vatopedi Monastery. This meeting, however, did not take place.

The next meeting of all the Orthodox representatives that helped to strengthen Orthodox unity was the Conference of the Heads and Representatives of the Local Orthodox Churches held from July 8 to 18, 1948 in Moscow. The Russian Orthodox Church took the initiative in convoking it, and it was held during the celebrations marking the 500th anniversary of the autocephaly of the Russian Church.

Preparations for a Pan-Orthodox Council were directly initiated at the First Pan-Orthodox Conference in Rhodes in September 1961. The conference drew up a long list of themes (over 100) under the following headings:

1. Faith and dogma
2. Divine service
3. Administration and Church order
4. Relations between Orthodox Churches

5. The Orthodox Church's relations with the rest of Christendom

6. Orthodoxy in the world

7. General theological themes

8. Social problems

At the First Pan-Orthodox Conference the delegation of the Russian Orthodox Church drew attention to the complex and unwieldy nature of this list, but it was nevertheless approved in its original, unabridged form (The list of themes was published in *JMP* in 1961—Russian edition).

All the Orthodox Churches were to express their point of view on the list. The themes were then to be discussed at the pre-council. In order to carry out this decision, on May 10, 1963, the Holy Synod of the Russian Church set up a commission, consisting of a large group of theologians drawn from the hierarchy, clergy and laity, to work on the list that had issued from Rhodes. The commission was supervised by Metropolitan Nikodim of Leningrad and Novgorod, who headed the Russian Church delegations to all the pan-Orthodox conferences. By June 1968 the commission concluded its work, having drawn up for the Holy Synod draft views on all the themes in the list. In addition to compiling a list of the themes to be discussed by the Pan-Orthodox Council, the First Pan-Orthodox Conference adopted a resolution "on studying ways of drawing the Churches together and uniting them in a pan-Orthodox perspective", i. e. developing friendly relations for the purpose of achieving unity with the Ancient Oriental Churches and the Old Catholic and Anglican Churches, developing relations in the spirit of the love of Christ with the Roman Catholic Church, and developing relations with the Churches and confessions that emerged from the Reformation, as well as the World Council of Churches.

The Second Pan-Orthodox Conference met from September 26 to October 1, 1963, in Rhodes and extended the unanimous decision of the First Rhodes Conference on "developing relations in the spirit of the love of Christ" with the Roman Catholic Church. It concluded in favour of a dialogue between the two Churches, with both sides being on an equal footing. As regards the

question of whether or not to send observers to the Second Vatican Council, the conference decided that each of the Orthodox Churches had complete freedom in the particular matter. The Russian Church did send observers to the Vatican Council.

The Third Pan-Orthodox Conference in Rhodes in November 1964 again declared the Orthodox Church's wish to enjoy good relations with other confessions for the sake of Christian unity. It was decided that inter-Orthodox theological commissions should be set up in the near future to continue the dialogue with the Anglicans and the Old Catholics. These commissions first met in Belgrade in 1966 and, having completed the preparatory work, pursued the dialogue in the Mixed Orthodox-Anglican and Orthodox-Old Catholic Commissions.

The Fourth Pan-Orthodox Conference (Chambesy, June 8-15, 1968) endorsed the decision regarding the need to continue the preparation of the dialogue with the Anglicans and Old Catholics. In addition, it took a decision to set up an inter-Orthodox theological commission to take charge of the dialogue with the Ancient Oriental Churches. It also decided to continue the contacts between the Orthodox and Roman Catholic Churches, as well as the manifestations of sisterly love and mutual respect, so as to finally surmount the existing difficulties. The conference also regarded as useful the contacts between the Orthodox and the Lutherans for the purpose of creating good relations and thus preparing the ground for a dialogue. In addition, recommendations were adopted as regards a more effective contribution that Orthodoxy could make to the functioning of the World Council of Churches.

The Fourth Pan-Orthodox Conference, whose main topic was the continuation of the dialogues, also discussed preliminary matters and the procedure for preparing the council, and decided that the preparation of the Holy and Great Council should be effected through a series of pre-council pan-Orthodox conferences rather than through a pre-council. The same body, the Fourth Pan-Orthodox Conference, selected six themes from the Rhodes list:

1. The sources of Divine Revelation
2. Greater participation of laymen in divine service and Church life as a whole
3. Coordinating ecclesiastical rules concerning fasting in accordance with present-day requirements
4. Impediments to marriage
5. The calendar problem
6. *Oikonomia* in the Orthodox Church

These themes were delegated for individual study by Orthodox Churches. The Russian Church worked on themes 4 and 5: impediments to marriage, and the calendar problem.

By decision of the Fourth Pan-Orthodox Conference, a secretariat was set up at the Constantinople Patriarchate's Orthodox Centre at Chambesey, near Geneva. Metropolitan Damaskinos of Tra-noupolis was appointed secretary.

The themes that had been studied in accordance with the procedure laid down were then to be examined by the Inter-Orthodox Preparatory Commission set up by the Fourth Pan-Orthodox Conference to pave the way for the Holy and Great Council of the Eastern Orthodox Church.

The preparatory commission met in Geneva from July 16 to 28, 1971. After studying the papers submitted by the Local Orthodox Churches, after drawing its conclusions and considering the reactions of the various Churches, and after serious and lengthy discussion, the commission drafted documents that were to be considered by all the Local Orthodox Churches and then submitted for discussion to the First Pre-Council Pan-Orthodox Conference, and by the Inter-Orthodox Preparatory Commission, which would meet a few days before the pre-council conference.

The Inter-Orthodox Preparatory Commission of 1971 adopted a proposal that the First Pre-Council Pan-Orthodox Conference should be called in July 1972, and that it should review the list of themes for the Pan-Orthodox Council that had been adopted by the First Pan-Orthodox Conference of 1961 and approved by the Local Churches.

However, in 1972, neither the First Pre-Council Pan-Orthodox Conference nor (just before the latter was due to

begin) the Inter-Orthodox Preparatory Commission was convoked.

The First Pre-Council Pan-Orthodox Conference did not meet until 1976; it was held from November 21 to 28, 1976, at the Constantinople Patriarchate's Orthodox Centre at Chambesey. It was attended by delegations from the Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem, Moscow, Serbia, Romania and Bulgaria, the Orthodox Autocephalous Churches of Cyprus, Hellas, Poland and Czechoslovakia, and the Autonomous Orthodox Church of Finland. The Autocephalous Church of Georgia was unable to attend the conference for technical reasons.

The Autocephalous American and the Autonomous Japanese Orthodox Churches could not take part in the First Pre-Council Pan-Orthodox Conference (the Russian Orthodox Church delegation officially expressed her regret at this) because they had not received the invitations which, according to the decision of the Fourth Pan-Orthodox Conference of 1968 and the proposals of the Inter-Orthodox Preparatory Commission of 1971, should have been extended by the Constantinople Patriarchate for such conferences.

On behalf of the Russian Church, the conference was attended by a delegation consisting of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation); Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; also present were Archpriest Prof. Nikolai Gundyayev, Deputy Head of the DECR, and Archpriest Docent Stefan Dymsha.

The heads of the delegations from the Local Orthodox Churches held two meetings together before the start of the First Pre-Council Pan-Orthodox Conference. The first meeting discussed a draft agenda for the conference, consisting of four points:

1. Review of the list of themes for the Holy and Great Council
2. Examination of the procedure for preparing the themes of the Council
3. General review and appraisal of

the progress of the Orthodox Church's relations and dialogues with the other Christian Churches and confessions, and also with the World Council of Churches

4. Examination of the problem of the joint celebration of Easter by all Christians on the same Sunday

At the second meeting the heads of the delegations formulated the following principles to guide the work of the conference:

1. The Holy and Great Council of the Orthodox Church should meet as soon as possible

2. It should be of short duration

3. It should not touch on the holy dogmas of the Church and the Holy Canons as such, although this was not to exclude the possibility that the council might, in the course of its examination of the various problems confronting it, elucidate theological, ecclesiastical and canonical thoughts that would interpret and assert Orthodox dogma and canonical order

4. The Holy and Great Council of the Orthodox Church that was being prepared should not be regarded as unique and automatically ruling out the subsequent convocation of other Holy and Great Councils

The results of the meetings held between the heads of delegations were later read out and discussed at the conference's plenary sessions.

The First Pre-Council Pan-Orthodox Conference officially opened on Sunday, November 21, 1976. Divine Liturgy was celebrated by the heads of the delegations from the Local Orthodox Churches, and the service was led by Metropolitan Meliton of Chalcedon, the representative of the Church of Constantinople, the first in the family of Orthodox Churches according to the diptych, and the conference chairman. Also present in the church were Dr. Philip Potter, General Secretary of the World Council of Churches, Dr. Visser't Hooft, the WCC's Honorary President, E. Perret, General Secretary of the World Federation of Reformed Churches, Dr. K. Mau, General Secretary of the Lutheran World Federation, Dr. L. Jecquaire, Chairman of the Consistory of the National Church of Geneva,

Monsignor S. Luoni, the Vatican's permanent representative at the UN, and other officials.

The First Pre-Council Pan-Orthodox Conference received greetings telegrams from the Primates of the Local Orthodox Churches, many Orthodox hierarchs and His Holiness Pope Paul VI.

Conveying his heartfelt greetings to the conference, His Holiness Patriarch Pimen of Moscow and All Russia expressed the prayerful wish for God's help to "the present efforts of the representatives of the Local Orthodox Churches, that they may draw nearer the event so longed for by the Orthodox Plenitude, i. e. the Holy and Great Pan-Orthodox Council". He went on to say that "the convocation of the Holy and Great Pan-Orthodox Council, no matter how desirable and urgent it may be, should be prepared thoroughly with utmost consideration and seriousness so that by the unanimity and single-mindedness of the fathers of the future Pan-Orthodox Council, the All-Holy and Magnificent Name of the Father, of the Son, and of the Holy Spirit—the Consubstantial and Indivisible Trinity—may be glorified".

The conference chairman, Metropolitan Meliton of Chalcedon, sent greetings telegrams, on behalf of the conference, to the Primates of the Local Orthodox Churches, His Holiness Pope Paul VI, and the Orthodox hierarchs who had wished the conference every success.

By unanimous decision of the conference, a greetings telegram was sent to Metropolitan Nikodim of Leningrad and Novgorod praising his valuable contribution to the work of all the pan-Orthodox conferences, regretting that his health would not allow him to take part in the First Pre-Council Conference, and expressing the prayerful wish for his complete recovery.

The work of the conference was conducted both in plenary session and in three commissions. The commissions presented the results of their work to the plenary session for consideration and endorsement.

The First Commission worked on points 1 and 2 of the agenda, i. e. reviewing the list of themes for the Holy and Great Council, and examining the

procedure for preparing the themes for the council.

The Second Commission carried out a general review and an appraisal of the progress of the Orthodox Church's relations and dialogues with other Christian Churches and confessions, and also with the World Council of Churches.

The Third Commission looked into the question of the joint celebration of Easter by all Christians on the same Sunday.

At its plenary sessions the conference considered the report made by the conference chairman, Metropolitan Meliton of Chalcedon, an oral summary of a written report by the secretary of the secretariat charged with preparing the council, Metropolitan Damaskinos of Tranoupolis, the text of the resolution of the Holy Synod of the Russian Church dated November 18, 1976 (Minute Book No. 56) relating to preparations for the Pan-Orthodox Council, and relevant opinions, clarifications and statements made by conference delegates. It then examined the material produced by the three commissions and discussed it. Finally, the conference adopted these commission reports as the results of the conference as a whole and used them to formulate resolutions, contained in a special document. At the end of its work the conference approved a communique. (The material of the First Pre-Council Conference was published in *JMP*, No. 2, 1977, and the synodal resolution of the Russian Church [Minute Book No. 56] of November 18, 1976,—in *JMP*, No. 1, 1977).

Acting upon the recommendation of the Inter-Orthodox Preparatory Commission of 1971, and in accordance with the Local Orthodox Churches' subsequent endorsement of this recommendation, the First Pre-Council Conference reviewed the list of themes approved by the First Pan-Orthodox Conference of 1961 and compiled from it a shorter list for the future Holy and Great Council of the Eastern Orthodox Church, comprising ten items:

1. The Orthodox diaspora
2. Autocephaly and how it is proclaimed
3. Autonomy and how it is proclaimed

4. The diptychs
5. The question of a common calendar
6. Impediments to marriage
7. Adaptation of ecclesiastical rules on fasting
8. The Orthodox Churches' attitude towards the rest of Christendom
9. Orthodoxy and the ecumenical movement
10. The Local Orthodox Churches' contribution towards realizing the Christian ideas of peace, freedom, fraternity and love among nations, and eliminating racial discrimination.

The conference found that these questions were the most relevant and crucially important to Orthodoxy, and needed council resolutions.

The first theme in the revised list to be presented to the future council is that of the "Orthodox diaspora".

The term "diaspora" comes from the Greek *diásporá*, meaning "dispersion", from the verb *diáspeiro*, "I sow, scatter, spread abroad". In the Greek translation of the Old Testament the word was used to designate Jews who were dispersed among heathen peoples. The New Testament diaspora means the Jewish and Christian communities outside Palestine. More recently, the term "diaspora" has been used to refer to Christian national minorities living among other peoples who adhere to different confessions or religions. In the usage of the Orthodox Church, the diaspora means those of the Church's members who live outside the territory that is under the jurisdiction of their Local Churches. While they are living thus dispersed in areas that are not covered by any of the Local Churches, both clergy and laity are still canonically subject to their Mother Church. As for people who have settled, for one reason or another, in an area belonging to a different Local Church, laymen automatically become subject to the local hierarchy, while bishops, priests and deacons are still canonically subject to their Mother Church until they receive her blessing and dispensation to accept a new jurisdiction.

In accordance with Christ's instruction to teach all nations (Mt. 28. 19-20), each Local Orthodox Church is summoned to undertake missionary work. None of them, however, can acquire jur-

isdiction by means of external missionary work conducted among non-Christian nations living in territory that has been assigned to another Orthodox Autocephalous Church. If the missions of different Autocephalous Churches are operating in the same geographical area, Orthodox converts come under the jurisdiction of the nearest Church (Canon 132, Council of Carthage). Jurisdiction may be acquired through an external mission only in an area that does not belong to any autocephalous Church.

All the Local Orthodox Churches are aware of these principles, yet the question of the diaspora urgently needs to be settled. In the 20th century, through emigration and the conversion to Orthodoxy of people of Western origin living in "non-autocephalous areas", quite a large number of Orthodox communities have come into being. This has caused Orthodoxy to become fragmented into a plethora of jurisdictions covering the same area and has led to complications and difficulties regarding jurisdiction.

With the help of God, goodwill and truly Christian love, this difficult question, which is linked with several other matters among the topics in the revised list, will be resolved so long as no one Local Orthodox Church lays claim to any monopoly of authority over the diaspora.

The question of "autocephaly and how it is proclaimed" is a very important theme calling for serious study and a decision by the future council.

It will be recalled that the episcopate of an autocephalous Church is the body that is empowered canonically to proclaim autocephaly. An autocephalous Church is entitled to grant autocephaly only to a part of herself that comes under her jurisdiction and has no fewer than four dioceses, since Canon Law requires at least three bishops in order to consecrate a new bishop.

The history and practice of the Church show that there are two ways in which autocephaly may be formed and endorsed: it may arise from the Mother Church or through an ecumenical council. The Patriarchate of Constantinople, for instance, as the Mother Church, acknowledged the autocephaly

of the Bulgarian Patriarchate of Preslav (A. D. 927), the Trnovo Patriarchate (1235), the Serbian Church (1219, 1375 and 1879), the Russian Church (1589), the Hellenic Church (1850) and the Romanian Church (1885). The Polish, Czechoslovakian and American Orthodox Churches received autocephaly from the Russian Orthodox Church. The autocephaly of the Church of Cyprus was endorsed by the Third Ecumenical Council. The Georgian Orthodox Church was granted her independence by the Church of Antioch, and the Sixth Ecumenical Council (681) endorsed her independence and conferred upon her Primate the same rights as were enjoyed by other Eastern Patriarchs.

In recent times, however, this ecclesiastical usage and canonical tradition for bestowing autocephaly upon new areas have in practice been either forgotten or contested. The Orthodox Church of Constantinople, for example, followed by several other Local Orthodox Churches, does not recognize as valid the act whereby the Russian Orthodox Church granted autocephaly to the Metropolitan Area in America, nor does she recognize the Georgian and Czechoslovakian Autocephalous Churches, which were each granted autocephaly at different times; instead these Churches simply regard them as being autonomous. This state of affairs indicates that the first necessary step towards regulating inter-Orthodox relations is the study and agreement on the matter during the council's preparatory stage by the two or three Churches involved, followed by the future Holy and Great Council of the Orthodox Church's endorsement of the autocephalous and autonomous entities that have taken shape within the Orthodox Church.

During the preparation of the Pan-Orthodox Council, Orthodox leaders should study the matter carefully and find a solution to the situation that has arisen. They will naturally succeed in this if they adhere to the principle that no single Local Church can lay claim to the exclusive right to form new autocephalous bodies, since such claims are alien to the spirit of Orthodoxy.

Virtually the same applies to the

question of "autonomy and how it is proclaimed". The principal difference between autocephaly and autonomy is that the choice of a Primate for an autonomous Church must be endorsed by an Autocephalous Mother Church, and also that autonomy can be established without the four diocesan bishops who are required for autocephaly.

The question of the "diptychs" is closely connected with the theme of autocephaly and the manner of its proclamation. In accordance with the Catholic Church's custom, established in ancient times by Divine and Holy Canons, and handed down by the Fathers, the Primate of each autocephalous Church lists in the holy diptychs the names of the Primates of the Autocephalous Churches and the whole of the Orthodox episcopate. This holy and devout custom bears witness to the canonical unity and constant prayerful communion between the Local Orthodox Churches. It is much to be regretted that in recent times there has been a lack of uniformity in the diptychs used by the Autocephalous Orthodox Churches, both as regards the number of the Churches listed and as regards the titles of their Primates. The delegates to the First Pre-Council Pan-Orthodox Conference were therefore right to include the question of the diptychs in the list of themes to be discussed by the future Pan-Orthodox Council. It is time to seriously study and fairly discuss the matter so that each Local Orthodox Church may occupy her rightful place in the diptych of the Churches and will accept the consequences stemming from the new situation.

As for the "question of a common calendar", it must at all costs be discussed, but bearing in mind pastoral needs, the ecumenical tendencies towards Christian unity, and fidelity to the Canons relating to Easter. The calendar question is, of course, not a matter of dogma and is to be considered from the canonical and practical pastoral points of view. The Canons contain no prescriptions about the calendar as such; there are only instructions pertaining to the Paschal cycle (the 7th Apostolic Canon and the First Canon of the Council of Antioch; the latter alludes to a definition of Easter made at the First

Ecumenical Council which has since been lost).

Scholars and theologians have spent a long time looking into the calendar problem. For example, the Moscow Conference of Heads and Representatives of the Autocephalous Orthodox Churches in 1948 declared that it was binding upon the Orthodox clergy and laity to abide by "the [calendar] style of the Local Church in whose area they reside", and upheld the need for all Christians to celebrate Easter at the same time, in accordance with the Alexandrian Paschal cycle (Conference Proceedings, Vol. II, Moscow, 1949, p. 432).

In 1971 at Chambesy, the Inter-Orthodox Commission charged with preparing the Holy and Great Council approved a proposal that the whole Orthodox Church should celebrate Easter at the same time—the first Sunday following the first full moon after the vernal equinox.

The question of a common calendar and a single day for the celebration of Easter has been studied by many bodies, including the Vatican, the WCC and the UN (calendar).

At present, the Orthodox Church has no unified calendar. The Jerusalem, Russian, Georgian and Serbian Orthodox Churches retain the old Julian Calendar ("Old Style"). The Constantinople, Alexandrian, Antiochene, Romanian, Bulgarian, Cypriot, Hellenic, Polish, Czechoslovakian and American Autocephalous Orthodox Churches, as well as the Finnish and Japanese Autonomous Orthodox Churches, follow the new, revised Julian Calendar ("New Style"), which was adopted in 1923 at the Constantinople Conference and as yet coincides fully with the Gregorian Calendar (which is also usually referred to as "New Style").

The Orthodox Churches are also in some disarray over the celebration of Easter. Several Orthodox parishes in the West and the Finnish Church celebrate Easter according to the Gregorian Calendar, but all the other Orthodox Churches follow the Julian Calendar (Alexandrian Paschal cycle) in this respect.

Another important question is that of "impediments to marriage". The matter

has already been studied by the Churches as part of the preparation for the Pan-Orthodox Council and was examined at the 1971 meeting of the Inter-Orthodox Preparatory Commission. The commission unanimously endorsed the existing ecclesiastical rules and practice concerning marriage between Orthodox people and endorsed the impediments to marriage without making any proposals for change apart from a proposal regarding the marriage of deacons after ordination. The Inter-Orthodox Commission declared that the existing ecclesiastical rules forbid marriage in the case of anyone who has received holy orders of any degree (Canon 3, Sixth Ecumenical Council). However, bearing in mind the rules that were in use up to the Sixth Ecumenical Council (see Canon 10 of the Council of Ancyra), as well as the special circumstances that have arisen within certain Orthodox Churches and their pastoral needs, the commission recommended that deacons be allowed to marry even after ordination if they declare their intention to the bishop before the laying on of hands—thus retaining the spirit of the early Canons and ancient ecclesiastical practice.

Different approaches are adopted by the Local Orthodox Churches to mixed marriages between Orthodox and the members of other confessions. The Russian Orthodox Church for example, considers that “the sanctification of marriage between Orthodox and Christians of other confessions or non-Christians in a church ceremony may take place if the non-Orthodox party acknowledges the significance of the blessing of the Orthodox Church” (Report of the Russian Church on Impediments to Marriage). When dealing with the question of mixed marriages, it is therefore advisable to retain the powers of discretion on the basis of the existing local circumstances.

In dealing with the question of impediments to marriage, it is essential to take account of the wish expressed by a number of hierarchs, clergymen and lay theologians that a study should be made of the possibility of marriage after ordination not only for deacons, but also for priests, and also the possibility of the remarriage of deacons

and priests. This issue was included in the list of themes drawn up by the First Rhodes Conference, and six Church delegations to the First Pre-Council Pan-Orthodox Conference of 1976 also recommended that it should be studied.

But one should not lose sight of the fact that many Orthodox hierarchs, clergymen, theologians and ordinary believers are categorically opposed to the marriage of the clergy after ordination, and to the remarriage of persons in holy orders of whatever degree, and hope that no amount of practical considerations will persuade the Holy Orthodox Church to formulate and accept a canon or edict to this effect at a Pan-Orthodox Council.

The question of “adapting ecclesiastical rules on fasting” was unanimously included in the list of themes for the future Pan-Orthodox Council by the delegates to the First Pre-Council Pan-Orthodox Conference. This is right and perfectly understandable. All are agreed that fasting was ordained by God (Mt. 4. 2; 6. 16, 18; 9. 14, 15, 17, 21; Lk. 5. 35), is justified by the Canons (e.g. the 69th Apostolic Canon) and is sanctified by general ecclesiastical practice. It is known, however, that many Orthodox believers do not observe all the rules on fasting owing to their personal circumstances. The Orthodox Church must face up to this reality and make fasting such that it can be accomplished by people today. The Inter-Orthodox Commission charged with preparing the Holy and Great Council made a very serious study of the matter during its sessions in 1971. After study by the Churches and on the basis of their findings, the commission drafted a document on fasting, containing proposals that favoured a relaxation of fasting in various circumstances (*JMP*, No. 4, 1972, p. 52).

Further work on the subject of fasting will naturally involve both the material produced by the Inter-Orthodox Commission and the Local Orthodox Churches' reactions to it. Due heed will also be paid to the voice of a section of the Orthodox Plenitude which is opposed to any changes in Orthodox living, including the ancient ecclesiastical rules on fasting.

The theme of the "Orthodox Churches' attitude towards the rest of Christendom" is extremely relevant today and includes the Holy Orthodox Church's dialogues with other confessions. Dialogues are already being conducted with the Anglicans and Old Catholics, and are being prepared in the case of the Ancient Oriental Churches, the Roman Catholic Church and the Lutheran Church. The theme also covers the bilateral dialogues and contacts that individual Local Churches have established with other confessions. The experience and results of bilateral theological conversations and brotherly contacts will help us to find and develop a joint pan-Orthodox basis and a policy, which is needed during the preparation and conduct of a theological dialogue so that the unity of which Christ spoke may be attained.

The First Pre-Council Pan-Orthodox Conference's general review and appraisal of the ecumenical path that has so far been covered by Orthodoxy in its attitude towards other confessions (*JMP*, No. 2, 1977) will also be of use when these matters are being dealt with.

The future Pan-Orthodox Council will examine and take decisions on the subject "Orthodoxy and the ecumenical movement". Ever since the emergence of the ecumenical movement, the Orthodox Church has attentively followed its internal and external development, and has played an active part in it. The importance and contribution of Orthodoxy as a whole in determining the orientation of ecumenical thought and activity increase every year.

A great deal of work awaits the Orthodox representatives in the present and future activities of the World Council of Churches, the centre of the ecumenical movement. After the 5th WCC General Assembly in Nairobi in 1975, at which the question of Orthodox participation in the work of the WCC and the ecumenical movement as a whole came in for very serious discussion, as well as the related question of increasing the Orthodox representation in the various agencies at WCC headquarters in Geneva, the Orthodox members will have to work even more actively. They will need to prove that the Orthodox

Churches, which sustain a profound respect for ancient Tradition and keep faith with the doctrine of the One, Holy, Apostolic and Catholic Church, are open to dialogue on confessional unity and are ready to cooperate in this field. At the same time, the Orthodox representatives will have to be quite frank and convince their counterparts belonging to other confessions that the complexity of the theological divergences and the arguments that have accumulated over many centuries will not allow of easy and rapid progress towards the achievement of confessional unity. With brotherly love in Christ, the Orthodox representatives will have to continue to oppose a superficial attitude towards matters of faith and will have, accordingly, to assign priority to demonstrating the impossibility of communion in the Sacraments, particularly the Eucharist, without the attainment of confessional unity. It is for this reason that, to the great astonishment of their brothers and sisters in other confessions, the Orthodox have not accepted, and may never be able to accept, the idea of "inter-communion"—communion without unity of faith.

At the same time, the Orthodox will always have to be ready to supply an answer to any question, including the one raised by the WCC and some Western Churches of the possibility of ordaining women in all degrees of priesthood. At present, the Orthodox Church has not considered the answer to the question, since she has never dealt with it, but it can be confidently said that the response will be negative. The Orthodox Church has always allowed women to take the fullest possible part in serving the Church in accordance with their vocation and traditional practice. The very fact that the World Council of Churches has raised the question at all is perhaps evidence of Orthodoxy's insufficient representation in the WCC, and particularly in its Faith and Order section.

The First Pre-Council Pan-Orthodox Conference included in the list for the future Pan-Orthodox Council the theme of "the Local Orthodox Churches' contribution towards realizing the Christian ideas of peace, freedom, fraternity

and love among nations, and eliminating racial discrimination". Christians and non-Christians alike who are endeavouring to create a true and just peace on earth and to combat racism would not understand the Orthodox Church if she did not take up this vital and topical issue at the preparatory stage of the council and at the Holy and Great Council itself.

All the themes listed above (ten in all), which are priority subjects and are of practical import, will definitely be on the agenda of the future Pan-Orthodox Council.

The First Pre-Council Pan-Orthodox Conference resolved that due attention should be given to a number of other subjects and recommended that they be delegated for special study to the Local Orthodox Churches so that they might receive inter-Orthodox consideration at a later date. These subjects were:

1. The sources of Divine Revelation
2. The concept of the Church
3. Codification of the Holy Canons and the canonical decisions
4. *Oikonomia* and *akribeia*
5. Monasticism.

On the subject of monasticism, a special resolution was passed "to refer the matter to the next Pre-Council Pan-Orthodox Conference for examination and pronouncement". The conference also instructed the Local Churches to study the matter in the meantime and requested the Holy Bulgarian Church to prepare a draft resolution on the question. All the documents were to be collated in the secretariat charged with preparing the council for submission to the next Pre-Council Pan-Orthodox Conference.

All the other subjects selected by the First Pan-Orthodox Conference of 1961 which were not included in the revised list as problems for the whole Orthodox Church were referred by the First Pre-Council Conference to individual Holy Orthodox Churches for their private study.

Having reviewed the list of themes compiled by the First Pan-Orthodox Conference in Rhodes in 1961, and having drawn up a new, revised list for the future Holy and Great Council, the First Pre-Council Pan-Orthodox Conference also discussed the method

to be followed in preparing the subjects for the council. The majority of the delegations at the conference favoured retaining the procedure worked out by the Fourth Pan-Orthodox Conference (1968). This was approved, the only difference being that "the selected themes will be presented by Local Churches to the Inter-Orthodox Preparatory Commission and to Pre-Council Pan-Orthodox Conferences, as before. But they will not take the form of papers officially endorsed by the Churches, since this would restrain free inter-Orthodox discussion; they will be presented as serious theological works that were simply commissioned by the Churches. The ecclesiological appraisal and specification of the themes will be the task of the Inter-Orthodox Commission, all the Local Churches and the Pre-Council Pan-Orthodox Conference" (Protocol of the Conference in Greek, p. 146).

The conference decided unanimously to continue, with even greater zeal, the dialogue between the Orthodox Church and the Anglican and Old Catholic Churches, as well as the Ancient Oriental Churches.

As for the Roman Catholic Church, the theological dialogue with which is still at the preparatory stage, the pre-council conference decided that the Inter-Orthodox Theological Commission that had been set up should set to work immediately. Its task is to include an appraisal of all that had been done and to draw up a clear statement of the current stage reached by the preparatory work.

It was also decided to set up an Inter-Orthodox Theological Commission to take charge of the dialogue with the Lutherans so as to evaluate the theological contacts that had been made and to prepare an official dialogue with them.

The conference discussed the subject of the Orthodox Church's place in the World Council of Churches and resolved that the Holy Orthodox Church should strengthen her organic contribution inside the WCC even more. This could be achieved by seeing that a large number of Orthodox theologians were given posts at WCC headquarters, and particularly in the Faith and Order section.

As a result, the texts drafted there might satisfactorily reflect Orthodox theological and ecclesiological opinion. The aim now is to ensure that Orthodox representation inside the WCC administrative and consultative bodies is in accord with Orthodox ecclesiological principles.

The First Pre-Council Pan-Orthodox Conference reviewed the theme of "the joint celebration of Easter by all Christians on the same Sunday". Discussion revolved not round the heart of the matter, but round the usefulness or otherwise of including the subject in the list of themes for the future Holy and Great Council.

After careful discussion, the conference included it in the list, bearing in mind, on the one hand, the Orthodox Church's desire to celebrate Easter at the same time as all other Christians and, on the other hand, the pastoral difficulties faced by some Local Churches and the existence of other pastoral proposals among Orthodox leaders in the West. The conference opposed undue haste and called for a meticulous and comprehensive study of the question. Accordingly, it was decided to instruct the secretariat charged with preparing the council to convene, as soon as possible, a conference of pastors, astronomers, historians and canonists which would submit its findings to the next Pre-Council Pan-Orthodox Conference as a basis for further examination and the taking of appropriate decisions.

While the First Pre-Council Pan-Orthodox Conference was in progress in Geneva, the delegates made contact with the World Council of Churches and the local Christian communities. On November 22, the heads of the delegations visited the WCC, where they were received by the General Secretary, Dr. Philip Potter, and other leading WCC officials. A similar visit was paid on November 25 to the residence of the Consistory of the National Church of Geneva, where the conference chairman and the heads of delegations were warmly received by the chairman of the consistory and other officials. On November 26, the WCC gave a reception to which all the conference delegates were invited.

The First Pre-Council Conference be-

gan in prayer, and it also ended in prayer. On November 28, a Sunday, Divine Liturgy was celebrated by the priests who were present, attended by all the conference delegates. The conference chairman and the twelve heads of delegations from the Local Orthodox Churches were on the solea by the Holy Doors, taking up positions strictly in accordance with the diptych in current use by the Orthodox Church. The worshippers offered up thanks and praise to the Lord for His ineffable grace to all who approach Him with faith and love. Prayers were also offered up to God, His Holy Mother and the saints for the successful completion of the First Pre-Council Pan-Orthodox Conference, which should draw nearer the convening of the Pan-Orthodox Council, thus benefiting God's Holy Church and Holy Orthodoxy.

GRIGORIY SKOBEI



His Beatitude Archbishop Makarios visiting the Trinity-St. Sergiy Lavra
See p. 68

The Church of Cyprus: Her Past and Present

People throughout the world are tremendously interested today in the Republic of Cyprus struggling for its independence and territorial integrity, and in its President, His Beatitude Archbishop Makarios, the spokesman of the best aspirations of the freedom-loving Cypriot people, eminent statesman and Primate of one of the earliest Churches—the Orthodox Church of Cyprus.

Archbishop Makarios III of Cyprus became the head of the Church during the Cypriot people's fierce anti-colonial struggle for independence and self-determination from Great Britain and thereby became the symbol of national renaissance and consolidation. He is perhaps the only national leader of a former British colony and subsequently head of a state which is a member of the British Commonwealth who did not receive his education in England and who became a political figure outside of the sphere of traditional British democracy. He was always under the British administration's suspicion and later had serious clashes with the British Government and often came under their severe criticism and repression.

The increased interest and special attention paid to the Cypriot issue is largely due to the geographic position of the island.

Cyprus is a large island in the eastern part of the Mediterranean, sixty-four kilometres from the Asia Minor coast and one hundred kilometres from the Syrian coast. The population is about 700,000 of which 80% are Greeks and 18% are Turks. The island is mountainous. The main economic agricultural crops are grapes, wheat, barley and olives. Besides horticulture the population also goes in for silkworm and cattle breeding. Cotton is also grown. Chrome ore, pyrites, asbestos

See Dr. P. Vanezis, "Makarios: Faith and Power", 1972 (in English).



**His Beatitude MAKARIOS, Archbishop
of New Justiniana and All Cyprus, President**

and umber are extracted in the mountains. Copper has been mined since ancient times. It is believed that copper (Lat. *cyprum*) received its Latin name from that of the island (Cr.—*Kypros*).

In the middle of the second millennium B. C. Cyprus was well-known as an independent state, but subsequently it was almost continually under a foreign power: firstly, Egypt (15th-14th century B. C.), then the Hittites (13th century B.C.), Assyria from the end of the 8th century B. C., and Persia from the end of the 6th century. At the end of the 4th century B. C., Cyprus was included in the empire of Alexander

the Great, and until 78 B. C. when Cyprus was conquered by the Romans it was part of the kingdom of the Ptolemies. After the division of the Roman Empire, Cyprus was included in the Eastern Roman Empire and then Byzantium. During this period the island was conquered by the Arabs but later it returned again to Byzantium. The rulers of Cyprus tried several times to break away from the empire and Isaac Comnenus succeeded in doing so in 1184. However, the English king, Richard the Lion-Hearted, defeated Comnenus in 1191 and handed over the control of the island first to the Templars and then in 1192 to the ex-King of Jerusalem, Guy of Lusignan. The latter's brother and successor Amalric proclaimed himself King of Cyprus. Feudal customs and institutions on the Western European model became established on the island. Cyprus was under the control of the kings of the Lusignan dynasty for about 300 years. From the end of the 14th century the real rulers of Cyprus were Venetians and Genoese who had their settlements here and bitterly competed with each other. In the 15th century the governorship of the island finally passed to the Venetian Republic (1489). In 1571 Cyprus was conquered by the Ottoman Turks. The island was the last territory with Greco-Roman culture and Byzantine Christianity to be conquered by the Turks. It was then that the island was partially settled by the Turks. During the period of Turkish supremacy insurrections flared up several times on the island, headed and inspired by leaders of the Cypriot Orthodox Church which became the symbol of national consciousness and headed the struggle for independence.

The Cypriot Church is one of the oldest Christian Churches. It was founded by the Apostle Paul during his first missionary trips with Barnabas and John Mark (spring 45-spring 49).

The first Bishop of Cyprus was *Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The Son of consolation, a Levite, and of the country of Cyprus (Acts 4. 36).* Since then only a native of Cyprus has been elected First Bishop of the island.

Since her foundation, the Cypriot Church has thus been independent, and at the Third Ecumenical Council in 431 she was placed fifth in seniority among the Early Churches. The Archbishop of Cyprus was granted the right to wear a robe of imperial purple and sign his signature in purple ink (cinnabar). The Primate of the Cypriot Church has kept these privileges to this day.

Throughout the island's history, from the early Middle Ages to the granting of its independence in the 20th century, the Cypriot Church helped to protect Cyprus from the claims of the Roman See. After Cyprus was conquered by the Turks in 1571 it became part of the Ottoman Empire and with the sultans' permission which, however, was often withheld, the Archbishop of Cyprus became the ethnarch, that is, the head of the island's Greek population.

Since 1878 the island was de facto under British rule although officially it remained part of the Ottoman Empire. At first the island's Orthodox population welcomed this change of power, hoping that Christian Britain would be a reliable protector. However, the British administration paradoxically turned out to be less liberal to the growing aspirations of the Greek-Orthodox majority for national self-determination. Sadly enough, the relatively short spell of British supremacy on the island led to graver consequences than the three hundred years of Turkish domination. This was due to the age-old British and generally Western European prejudice to all things Byzantine and Orthodox. What is more, Britain tried to win Turkey's support to blockade Russia and under British dominion the Cypriot Orthodox Church lost her traditional privileges. Soon the Church became actively opposed to the British colonial administration. All Cypriot protests against the British were supported by the Church and often made by Church leaders. The uprising of 1931 on Cyprus is a striking example of this.

Ever since the Greek uprising of 1821, which initiated the active liberation struggle of the Greek people against Turkish dominion and led to

the foundation of the independent Greek state—the monarchy of Greece, the British began to carry out anti-Greek propaganda among Turkish minority of Cyprus, intimidating it with threats of forced Christianization, which, in its opinion, was bound to follow if the island was annexed to Greece (*enosis*—“annexation” in Greek). This marked the beginning of the antagonism between the Cypriot Greeks and Turks who had until then been economically and culturally united.

Michael Christodoulos Mouskos, a shepherd's first-born child, who later became Archbishop Makarios, was born on August 13, 1913, in the village of Pano Panayia on the southern slopes of the Troodos Mountains. From an early age the boy had to help his father work in the fields and herd the sheep. Michael grew up within the shadow cast by the Kykko monastery which he often visited and helped the monks in their daily labours. Early on the boy came to love the Orthodox service and monastic piety. His father's brother, a priest, often took Michael to serve in the sanctuary.

At the age of 12, in 1926, Michael entered the Kykko monastery. He first worked under obedience in the kitchen and refectory.

The father superior soon noticed this young, quiet novice's energy and talent and sent him to receive an education at the gymnasium in Nicosia, the best school in Cyprus at the time. On leaving the gymnasium, Michael took monastic vows under the name of Makarios and was ordained hierodeacon.

In 1938, Hierodeacon Makarios entered the Theological Faculty of Athens University and attended lectures in the Law Faculty.

In 1940, Makarios decided to return home but at the last moment for some unpredictable reason he missed the ship to Cyprus. This saved his life, for a few hours later the ship was torpedoed and sunk by a German submarine. Hierodeacon Makarios took this as an indication from on high that he should stay in Greece. He obtained the post of deacon at St. Irene's Church in Athens. Here he was ordained hiero-

monk on January 13, 1946. Hieromonk Makarios was then sent on a scholarship of the World Council of Churches to America to further his studies. While he was studying at Boston University in 1948 Hieromonk Makarios was astounded to receive an invitation to fill the vacant Greek episcopal see in the USA as Bishop of Citium. On June 13, 1948, he was consecrated bishop in the cathedral of Larnaca. However, Makarios did not return to the USA to become the head of the Greek Orthodox community. Instead, he became secretary to Archbishop Makarios II of Cyprus. In 1950, His Beatitude Makarios II passed away and on October 20, 1950, Bishop Makarios became the First Bishop of the Cypriot Church with the title of Makarios III, and Ethnarch of Cyprus.

Having become the Primate of the Cypriot Church, His Beatitude Makarios headed the patriots' struggle against the British colonial administration. In 1952, he attended the session of the United Nations General Assembly in New York. In the same year he visited other countries including Egypt, Syria, Italy and Greece, raising the question of granting the island its independence everywhere he went.

In 1955, His Beatitude Makarios headed the Cypriot delegation to the Bandung Conference. This made a strong impression as he was the first European Christian leader to join the movement of the Third World countries which until then had mainly been supported by non-European and non-Christian peoples—Moslems and Buddhists.

Subsequently, during negotiations with the British Minister of State for Colonial Affairs, Archbishop Makarios' proposal that Cyprus should be voluntarily granted independence was flatly turned down. Nevertheless conferences were held to elaborate a constitution for Cyprus. Archbishop Makarios protested against the participation of Greek and Turkish representatives in the discussions.

As a result of Britain's refusal to voluntarily grant independence to the island a secret insurrectionary organization known as the EOKA (in Greek—National Organization for

Cypriot Struggle) came into being which was headed by Grivas, a retired Greek colonel. The EOKA supported the overthrow of British rule by means of an armed struggle and annexation to Greece. Archbishop Makarios rejected violence and the use of arms, and proposed negotiating with the British Government. He held intensive talks with Britain and submitted the problem of Cyprus for discussion to the UN. In his official speeches he turned down the idea of *enosis* and demanded that the island be granted independence.

On March 9, 1956, Archbishop Makarios and Bishop Kyprian were arrested and flown on a military plane to the Seychelles Islands. The archbishop insisted that the British authorities permit him to return to Cyprus.

During his stay in the Seychelles, Archbishop Makarios built a school for local children out of his own funds for which he is gratefully remembered.

On April 6, 1957, Archbishop Makarios returned to Cyprus. On April 17, 1957, he was greeted in Athens like a Greek national hero. Archbishop Makarios' exile increased his popularity. In 1957, the British military bases on Cyprus were attacked many times. Archbishop Makarios sent a letter to British Prime Minister Harold MacMillan in which he resolutely demanded that independence be granted to Cyprus and rejected the policy of *enosis*.

In February 1959, the so-called Zürich-London Agreement was signed granting independence to Cyprus.

On August 16, 1960, Cyprus became an independent state and a member of the British Commonwealth. His Beatitude Archbishop Makarios was elected the first president of the new sovereign state—the Republic of Cyprus.

On December 24, 1963, armed clashes between Turkish and Greek Cypriots

began provoked by EOKA intrigues. These military actions caused incalculable harm to all the Cypriot population.

In 1964, Archbishop Makarios turned down the proposal for Cyprus to join the NATO. This was promoted by the peaceloving foreign policy of the Soviet Union. Archbishop Makarios relied on progressive forces within the country in his home policy. He supported the programme of non-alignment and the Afro-Asian anti-colonial bloc in the UN.

The US Government advocated the policy of *enosis* as Greece was a member of NATO. Archbishop Makarios turned down the policy of *enosis* but the supporters of Grivas and detachments of EOKA continued their armed provocations on the island.

The attempts to solve the issue and reconcile the differing sides by peaceful means have so far been unsuccessful.

In 1971, His Beatitude Archbishop Makarios was invited by the Russian Orthodox Church to the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia. For this purpose he visited Moscow in June 1971.

The book to which we refer in this article by Dr. Vanezis was written in 1971, therefore, he does not mention the events on Cyprus in 1972-1973. These events testify with renewed strength to the Cypriots' determination to defend their independence and liberate themselves from every kind of interference on the part of the imperialist powers. In the Cypriots' just struggle, the spiritual and political authority of His Beatitude Archbishop Makarios, Primate of the Orthodox Cypriot Church and President of the Republic of Cyprus, has grown even greater.

V. K.



"Debrecen-II" in Leningrad

From October 20 to 24, 1976, conversations were held by the theologians of the Orthodox and Reformed Churches at the Theological Academy and Seminary in Leningrad (see "Communique", *JMP*, No. 1, 1977, p. 61). Altogether 26 theologians took part in the conversations.

A group of Reformed student theologians from the USA as well as a group of students from the Leningrad Theological Academy and Seminary also attended.

The Leningrad conversations were called "Debrecen-II" as they were a continuation of those held in Debrecen, Hungary, in 1972. Before the beginning of the plenary sessions, Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, said a moleben together with members of the Orthodox delegation. After the service the heads of the delegations, Bishop Kirill and Dr. James I. McCord, President of the Princeton Theological Seminary (USA), exchanged formal greetings.

Opening the conversations, Bishop Kirill read a message to the delegates and observers from Metropolitan Nikodim of Novgorod and Leningrad, Patriarchal Exarch to Western Europe. Vladyka Nikodim was unable to attend the sessions because of ill health, but he listened in to the discussions by radio relay.

The themes discussed were: (1) The Holy Eucharist; (2) The Positions of the Orthodox and Reformed Churches on Christian Service for the Good of Mankind. At the plenary sessions, Dr. David Willis of the Theological Seminary of San Francisco (USA) and Bishop Mikhail of Astrakhan and Enotayevka read papers on the Eucharist (both papers will be published later). Bishop Dr. Tibor Bartha (Hungary), Dr. Eugene Carson Blake (USA) and Prof. Nikolai A. Zabolotsky (USSR) read pa-

pers on Christian service for the good of mankind.

The Bishop of the Reformed Church of Hungary, Dr. Tibor Bartha noted in particular that "dialogue is natural for the countries of Eastern Europe, living in close proximity as we do. Until World War II we were divided and did not know each other at all. But now the opportunity has arisen to discover and reveal, in close brotherly contact, all that unites us. Jesus Christ gave an example of service for the salvation of the whole world, and the same task stands before the Church—to serve for the good of our neighbours on the temporal and eternal planes".

Bishop Tibor also observed that the present conversations of the Orthodox and Reformed theologians were a continuation of those begun in Debrecen in 1972 and in connection with this he proposed to call the conversations in Leningrad "Debrecen-II" which was unanimously agreed upon. According to him, the doctrine of the Reformed Church, although it stresses justification by faith, insists very definitely on the significance of good works for human salvation. Believers, he considers, should not feel confident that they will be saved solely through faith in Christ. Serving the needs of mankind is a necessary condition for Christian salvation. Within the Reformed tradition there are three conditions for salvation—the relationship to God, to Christ and to one's neighbour.

Bishop Tibor Bartha added that the source of every renewal is the Word of God. It is in the Holy Scriptures that we must seek indications of the Church's responsibility for the fate of mankind. The Gospels call for solidarity with all nations. Today the question of social responsibility stands before all countries, all peoples, all Churches, but it especially concerns the countries of the Third World where problems such as the



Participants in the Second Orthodox-Reformed Conversations in Leningrad

struggle against neocolonialism and racialism, and the fight for human rights are particularly acute.

The Orthodox representatives placed a series of questions of a liturgical and canonical nature before the Reformed theologians. Metropolitan John of Helsinki (Orthodox Church of Finland) referred to the question of liturgical texts and the priesthood. Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy, asked: Are the Church Fathers of the post-Chalcedonian period regarded as authorities by the Reformed Churches? Can the Eucharist be celebrated by the non-ordained? Dr. David Willis replied that the Reformed Churches recognize the authority of the post-Chalcedonian fathers in part only, and as regards the Eucharist, it must only be celebrated by one who had been specially chosen and appointed for this.

In answer to Metropolitan John's question, Dr. Willis observed that the Reformed tradition welcomed a diversity of liturgical forms, however, there were definite regulations or order followed, and he named a number of books in which the liturgical texts are set out.

The next speaker was Dr. P. Smith (Great Britain) who said that the Eucharist comes not from the Church but from God. The Eucharist is His Supper that we partake of.

Undoubtedly the question of the Eucharist is closely related to the question of the priesthood and the contributions of the delegates confirmed this.

Before the beginning of the general discussion concerning divine service, Archpriest Liveriy Voronov, professor at the Leningrad Theological Academy, made the following observations:

(1) On the basis of the Holy Scriptures, namely, the Epistle to the Hebrews, the Lord's sacrificial act found its expression (a) as the feat of His earthly life consummated by the unique offering on Golgotha, and (b) as the service of the Eternal High Priest, the Intercessor before God the Father for all men.

(2) Christ is the Head of the Church. His work is closely connected with the activity of His Body—the Church.

(3) The work of Christ is the universal struggle with evil. The Son of God came to destroy the kingdom of the Devil. The Church participates in the universal fight against Sin on behalf of

Virtue and Truth. Golgotha is the triumph of the all-conquering power of the Son of God's love for the human race. Man in communion with Christ, through the Eucharist, gains the strength to acquire genuine justification and sanctification. The Sacrifice on Golgotha and the Sacrifice of the Eucharist are related one to the other as beginning to its continuation.

Bishop Kirill gave a short résumé of the discussion, indicating some starting points for group work.

Concerning the first theme:

(1) The nature of Jesus Christ's presence in the Eucharist.

(2) The sacrificial nature of the Eucharist.

(3) The celebrant of the Eucharist.

(4) The effect of the Eucharist on the communicants.

Concerning the second theme:

(1) The Eucharist and Christian service in the modern world.

(2) The conception of "the good" of mankind.

(3) Aspects of Christian service in the modern world.

Discussion in the first group began with the question of Christ's presence in the Eucharist and the essence of the Eucharist. The discussion showed that the Reformed and the Orthodox hold similar views on the essence of the Eucharist and the real presence of Christ in the Eucharist in the consecrated Bread and Wine, viz:

(1) The Eucharist is a mystery beyond man's understanding. It is a mystic union in Christ Who communicates Himself to those who believe in Him through the partaking of His true Body and true Blood.

(2) Our Lord Jesus Christ, Who suffered and was glorified is really present in the Eucharist in His perfect Divinity and perfect Humanity.

(3) The Reformed and the Orthodox agree that after the celebration of the Eucharist it is essential to hold the consecrated elements in particular veneration since they are bound with the presence of Christ.

In the second group the basic trends of the discussion suggested by Bishop Kirill were as follows:

(1) Is the Eucharist a common ser-

vice or an inner mystic act preserved in the heart?

(2) Is inter-Communion the crowning point of unity or a stage in the relationships among denominations?

(3) Do we preserve our seclusion or do we open ourselves to the world in the Eucharist?

Bishop Tibor Bartha observed that the Eucharist is the potential for union with God. The Church is involved in service because the Lord is really present in the Eucharist. He gives us strength and the potential for using this strength in His service. This service must not be confined within confessional boundaries. The form of service changes under the influence of external factors but its essence remains unchanged.

Bishop Kirill stated that the Eucharist has its invisible but real impact outside of the temple. It is love seeking an object. He added that the Church goes out to serve in the world and that men who do not belong to the Church are also the objects of our love. Christian service to mankind is called for wherever virtue is absent to any degree and evil dominates.

Dr. I. McCord remarked that the Lord has two servants: the Church and society, both of which are responsible to God and to man. Society is responsible for peace and justice; the Church must remind society of its duties and help it in many ways.

The brotherly dialogue showed that the Reformed and Orthodox Churches held similar views on justification. Man's justification can be brought about by grace through faith as revealed in good works. Justification impels us to gratitude. The Church can realize justification only through acts of justice. Man's freedom requires concretization. Rights and freedoms must be precisely concretized, irrespective of cultural levels and social conditions. The participants in the discussion proposed to give a Christian basis to the relaxation of international tension which is important to the whole world. At this point the Reformed observed that the world should not be divided on political lines.

The Helsinki Conference on Security and Cooperation in Europe is of the greatest importance for the world, and Christians of the whole world, of what

ever creed, race, political affiliation or society, must do everything possible to implement the decisions taken at Helsinki.

Those who took part in the talks unanimously expressed the opinion that Christian service to mankind involved cooperation with the representatives of non-Christian religions.

In conclusion we would like to add the words of Bishop Tibor Bartha who expressed the hope that dialogue with the Orthodox Church will continue to be held in the future. "Even now we can say that the dialogue between the Reformed and Orthodox Churches of Eastern Europe has become a fine and well established tradition. The geographical situation of our Churches encourages this dialogue and we are able to answer together the question of our Christian service and to discuss the pos-

sibilities of joint service to the world and humanity. I would like to call your attention to the World Religious Conference, being organized by the Russian Orthodox Church, for representatives of all world religions who are involved in the struggle for peace. This world conference will be held in Moscow in June 1977, and it is most desirable that representatives of the Reformed Churches participate in the activities of this international forum for religious workers."

We believe that the Reformed Churches and the Orthodox Church will go further along the path towards unity and joint service to mankind. And as a confirmation of these words the representatives of both sides tentatively agreed to hold the third round of Reformed-Orthodox conversations in 1978.

Group of LTA Students
who attended the conversations

CHRONICLE

From January 31 to February 11, 1977, the 27th Assembly of the World Student Christian Federation was held in Colombo (Sri Lanka). The assembly was attended by over 150 youth representatives from 72 countries of Asia, Africa, America and Europe. The assembly heard reports on the position of youth movements in six sections of the federation. It conducted work in ecumenical, political, educational and programme groups and appointed a new governing body. Emilio Campi (Italy), a pastor of the Wadenses church, was elected general secretary of the federation.

In concluding the work of the assembly a number of resolutions were adopted in support of the national liberation movements in various countries. N. G. Teteryatnikov, senior helper of the Assistant Rector of the Leningrad Theological Academy and Seminary, attended the assembly as an observer.

* * *

From February 10 to 20, 1977, the Evangelical Academy in West Berlin celebrated its 25th anniversary.

Father Mikhail Divakov, Rector of the Church of Sts. Constantine and Helena in Tegel, West Berlin, and V. E. Giryaviets, secretary to Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, took part in the academy's celebrations on behalf of the Russian Orthodox Church.

* * *

On March 19, 1977, a group of about 60 people—pastors, church workers and parishioners—from the Evangelical Church in West Berlin attended All-Night Vigil in the Church of St. Aleksandr Nevsky in Tallinn. Afterwards His Eminence Metropolitan Aleksiy of Tallinn and Estonia, who had conducted the service, welcomed the guests. Pastor Gerhart Vettig, the group leader, responded with words of gratitude. Then the guests sang several hymns and Metropolitan Aleksiy presented souvenirs to each of them. On his suggestion at the end of the prayerful communion the members of the Russian Orthodox Church and Evangelical Church in West Berlin said the Lord's Prayer, each in his own language.



DIVINE LITURGY



In preparation for the holy site of Liturgy, the priest after making three low bows says: "Lord, cleanse me, a sinner"; then, raising his hands, he prays: "O Heavenly King, the Comforter, the Spirit of Truth, Who art in all places and fillest all things, the treasure of blessings and the Giver of Life, descend and rest upon us, and cleanse us from all impurity, and save our souls, O gracious God."

Then, with raised hands, he repeats twice the angelic hymn of praise: "Glory to God in the highest, and on earth peace, good will towards men" (Lk. 2. 14), expressing his good intentions to receive the peace of God, granted to us through the Incarnation and the suffering on the Cross of our Saviour.

Then the celebrant prays in the words of the Prophet David: "O Lord, open Thou my lips: and my mouth shall shew forth Thy praise" (Ps. 51. 15).

The priest kisses the Gospel (in practice, he kisses both the Gospel and the altar), and the deacon kisses the altar.

The deacon bows to the priest as a sign of his concelebration with these words (Ps. 119. 126 — in Church Slavonic Bible Ps. 118. 126): "It is time to do sacrifice unto the Lord. Pray, Father, bid a blessing"; the time has come for the Lord to commence divine service.

The priest, as he blesses the deacon, says: "Blessed is our God, always, now and for ever and world without end."

The deacon, meditating upon the service he is about to perform, replies to the priest in humility: "Pray for me, holy Father." The priest prays for him so that he may take heart: "May the Lord direct thy steps", i. e. may He aid you in the service before you through the power of His grace.

The deacon says: "Remember me, holy Father", and the priest replies: "May the Lord God remember thee in His Kingdom always, now and for ever and world without end."

The deacon quietly: "Amen", leaves the sanctuary by the North Door and, standing before the Holy Doors, bows three times as he says

silently: "O Lord, open Thou my lips: and my mouth shall shew forth Thy praise."

Some devout priests before the start of Liturgy test their conscience yet again and call upon the saints — the compiler of the Liturgy, the patron saint of the church, and personally venerated saints — to give him strength for the divine service before him.

At hierarchal services (see previous issues of *JMP* for exact order) the hierarch permits the first priest to commence Liturgy with the Holy Doors open.

Beginning of Liturgy. Ektene of Peace. Ecphonesis

Before the beginning of Divine Liturgy the deacon, standing on the ambo, turns to face the Holy Doors, and raising his orarion with three fingers of his right hand, says aloud, "Pray holy Master, bid a blessing".

The priest then begins Divine Liturgy, uttering the opening ecphonesis, which differs from all the other ecphoneses of the daily cycle, with particular solemnity: "Blessed is the Kingdom of the Father, the Son, and the Holy Spirit, now and for ever, and world without end". As he does so he takes the Holy Gospel and makes the Sign of the Cross over the antimension, lifting the Gospel to the east, the west, the north and the south. Then he puts the Gospel back on the antimension, crosses himself, and kisses the Gospel and the Holy Altar. According to the *Archieratikon* this ritual sequence is carried out when a hierarch officiates but in practice it is carried out when a priest officiates as well.

The ecphonesis "Blessed is the Kingdom..." represents the glorification of the Redemption and the grace-endowed heavenly reign of Christ together with the Father and the Holy Spirit in the Church.

The choir sings: "Amen." In Hebrew the word "amen" means "in truth" or "so be it". It is an affirmation of what has been said, and the Blessed Jerome calls it the "seal of prayer" (I. Dmitrevsky, *An Historical, Dogmatic and Sacramental Explanation of Divine Liturgy*, St. Petersburg, 1884, p. 127 [in Russian]).

The deacon begins the Great Ektene, also

Continued. For the beginning see *JMP*, No. 4, 1977.

called the Ektene of Peace, with the words: "In peace let us pray to the Lord."

An ektene is a series of short petitions, each of which concludes with the singing of a brief response, usually "Lord, have mercy upon us" or "Grant us, O Lord."

Depending on the types of petitions, they may be: Ektene of Fervent Supplication, which contains petitions for persons; Ektene of Supplication, which includes petitions regarding people's needs without indication of person; Great Ektene or Ektene of Peace, which combines the petitions of the previous two ektenes; and Lesser Ektene, which consists of selected petitions from the Great Ektene.

The Ektene of Peace is unique in that the deacon first calls on all those gathered together to pray in peace, silence and spiritual calm, with a pure conscience, free from worldly cares, in oneness of heart and love for one another. We ask for peace from on high, the peace which *passeth all understanding* (Phil. 4. 7), in the words of St. Paul and the salvation of our souls, through which we acquire *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven* (1 Pet. 1. 4).

The ektene consists of twelve petitions which deal with man's most pressing needs: for peace in the whole world, so necessary for all mankind; for the good estate of the Holy Churches of God and the union of all men (above all in faith); for the temple in which the Liturgy is being celebrated and for all those who worship therein with faith and reverence, exalting God's Name; for the Primate of the Church, for the ruling hierarch of the diocese, for the officiants and for all Orthodox Christians; for our God-protected country, its rulers and armed forces; for the city or village in which we live, and for every city and land and all believers who live therein.

We also pray to God for our daily needs: for seasonable weather, the abundance of the fruits of the earth and peaceful times; we ask God's help and salvation for seafarers, for travellers, for the sick and the suffering, for prisoners and captives.

The concluding petition of the ektene is for the worshippers themselves, that God may deliver them from all tribulation, anger and want; and calls down upon the worshippers the interceding, salutary, merciful and preserving grace of God which leads the faithful children of the Church into the everlasting kingdom of His glory.

After each petition the choir sings: "Lord, have mercy upon us" on behalf of the worshippers.

"Lord, have mercy upon us" is an all-encompassing, yet at the same time simple and comprehensible prayer dealing with every human want and need. We can find the words of this brief prayer in the Old Testament Psalms (6. 2, 9. 13, 26. 11, etc.) and in the Gospels (Mt. 9. 27; 15. 22; 17. 15; 20. 30 and in other passages). In the first centuries of the Christian Church all the people sang this prayer; therefore today as well the deacon and all the worshippers cross themselves after each petition and together with the choir pray mentally, "Lord, have mercy upon us."

When Liturgy is celebrated at the special request of believers (liturgies that are "ordered") additional petitions concerning various needs, taken from the priest's Prayer Book, are appended after the petition "For seafarers..."

The ektene ends by calling on pious believers to entreat all the saints, and especially the Mother of God, concerning all the needs we have mentioned, that our prayers may not be in vain and that through their prayerful aid we may be sanctified and united in grace with Christ: "Commemorating our Most Holy, Most Pure, Most Blessed and Glorious Lady, Mary ever Virgin and Mother of God with all the saints, we commend ourselves and one another, and our whole life to Christ our God." And the choir responds: "To Thee, O Lord."

After crossing himself and bowing, the deacon stands before the icon of the Saviour, where he remains until the Lesser Ektene.

During the Great Ektene the priest, standing by the altar within the sanctuary, reads secretly (in a subdued voice) the prayer for the people congregated and for the holy temple: "...look down with compassion upon us and upon this holy temple, O Lord, and do Thou bestow upon us, and upon them that together with us now present their petitions, Thy bountiful goodness and mercy".

The prayer and the ektene conclude with the doxology to the Holy Trinity chanted by the priest: "For all glory, honour and worship, befits Thee, the Father, the Son, and the Holy Spirit, now and for ever, and world without end." The choir responds: "Amen."

The ecphonesis of the Great Ektene directs our thoughts to the glorification of God, for that is the goal of creation and of our life (Jn. 17. 4). We believe that God will fulfil our petitions, and therefore we immediately give praise to God, and not at some later date. The Church makes lofty confession of God's glory in the course of all her services; the priest, who pronounces the ecphonesis in his own name

and on behalf of all the worshippers, brings praise to God.

In the early Christian Church the secret prayers, which have a great dogmatic and mystical significance, were read aloud to the entire congregation.

If no deacon is present at the celebration of Liturgy, the priest must read this prayer after the petition "Commemorating our Most Holy..." since the *ecphonesis* "For all glory..." represents the end of the prayer.

The Great Ektene is of early origin; the content of the petitions indicates that it dates back to the 1st century A. D. Thus in the epistle of St. Clement of Rome to the Christians of Corinth we find individual petitions similar to those of the *ektene* brought together in one prayer.

The Great Ektene is contained in all texts of various early liturgies, but is most closely reflected in the petitions that make up the *ektenes* in the Liturgy in the Armenian Church and in the early Church of Milan. The Great Ektene as we know it today is found in the Liturgy attributed to St. James the Apostle.

In the first centuries Liturgy began with the singing of the Psalms. According to Dmitrevs-

ky (op. cit., p. 136) the Great Ektene was moved to the beginning of Liturgy sometime in the 4th century.

In the liturgies of St. Basil the Great and St. John Chrysostom the Great Ektene corresponds almost in full to the present form. In later times certain changes took place in the *ektene*, primarily in the petitions for the ecclesiastical hierarchy (see M. Skaballanovich, *The Annotated Typikon*, Vol. II, Kiev, 1913, pp. 94-96 [in Russian]).

In the 1920's, the Russian Church extended one petition by adding the words "and our Father" to the Primate's title "His Holiness the Patriarch". This was a sign of true spiritual union of the faithful children with their Primate. At the time this answered the spiritual needs of Russian Orthodox Christians who had remained loyal to the canonical Church Authority. Today this addition continues, as before, to be of profound significance as an expression of the most intimate filial communion of all the children of our Orthodox Church—hierarchs, clergymen and laymen—with her Primate and Father, His Holiness the Patriarch of Moscow and All Russia.

Archpriest ALEKSANDR SLOZHENIKIN

The Singing of Antiphons and "O Thou the Only-Begotten Son..."

(From the Moscow Patriarchate Orthodox Church Calendar for 1977)

The Great Ektene comes to a close, the priest's *ecphonesis* is followed by silence, and then the two choirs sing responsively the antiphons,* which are divided by the lesser *ektenes* into three parts, in honour of the Holy Trinity.

One of three types of antiphons are sung, depending on the importance of the feast day (*Typikon*, Ch. 21). The type most frequently sung are the *typika* antiphons; they occur on Sundays, on feast days at All-Night Vigil, *Polyeleos*, Great Doxology, Hexasticheron service on the forefeasts, afterfeasts and apodoses of the Twelve Great Feasts, when the Church Rules and service books prescribe that the *troparia* from the Matins canon be sung together with the Beatitudes. These antiphons consist of the 103rd and 146th Psalms and the Beatitudes (Mt. 5. 3-12), with the *troparia* from the canons. The antiphons are called the *typika* antiphons because they compose part of the *typika* service.

The Psalms used in these antiphons are powerful hymns of praise in which the Church calls on worshippers to bring praise and thanksgiving to God their Creator, Who watches over them. In the 1st antiphon (Ps. 103) the Church, together with the reader, invites all men to

glorify and give thanks to the Lord for His providential care for man and for the world. "Bless the Lord, O my soul: Blessed art Thou, O Lord. Bless the Lord, O my soul: and all that is within me, bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgement for all that are oppressed... The Lord is merciful and gracious, slow to anger and plenteous in mercy... Like as a father pitieth his children, so the Lord pitieth them that fear Him... As for man, his days are as grass: as a flower of the field, so he flourisheth... But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant and to those that remember His commandments to do them..."

At the conclusion of the 1st antiphon either the deacon standing on the *ambo* or the priest in the sanctuary before the altar recites the Lesser Ektene, "Again and again, in peace let us pray to the Lord," which consists of the first and last two petitions of the Great Ektene. The Church calls on the faithful to pray in peace and love,

* **Antiphon** — from the Greek *antiphonos*, literally "sounding in answer", i. e. the responsive singing of two choirs standing opposite each other.

or without spiritual peace and love our prayer cannot please God. Every worshipper follows the petitions of the *ektenes* with heart and mind, adding his voice to those of the singers who pray, "Lord, have mercy upon us!"

During the Lesser *Ektene* the priest reads in secret the prayer of the 2nd antiphon: "O Lord our God, save Thy people and bless Thine inheritance; preserve the fulness of Thy Church; sanctify them that love the beauty of Thy house; O Thou by Thy divine power exalt them unto glory, and forsake us not, who put our trust in Thee." The prayer ends with the *ecphonesis*, "For Thine is the dominion, Thine is the kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now and for ever, and world without end."

The choir then sings the 2nd antiphon, beginning with the *doxology* to the Holy Trinity: "Glory be to the Father, the Son, and the Holy Spirit."

"Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made Heaven and Earth, the sea, and all that therein is: Which keepeth truth for ever: Which executeth judgement for the oppressed: Which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; He relieveth the fatherless and widow: but the way of the wicked He turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations."

By means of this Psalm worshippers prepare themselves for the lofty doctrine of the incarnation of the Logos, which is set forth in the troparion: "O Thou the Only-Begotten Son and Word of God, Who, being immortal, yet wast pleased for our salvation to be incarnate of Thine Holy Mother Mary ever virgin; and while remaining unchanged, art become man; save us, O Christ our God, Who hast endured the Cross, and Death by death undone; Who with the Father and the Holy Spirit being one in Trinity, with them art glorified." This troparion is sung after the second antiphon, after Both now...."

"O Thou the only-Begotten Son..." is a hymn which expresses the fulness of God's care for man: the salvation of the human race through the coming of the Only-Begotten Son of God into the world, His Incarnation on this earth by the most Holy Mother of God and Ever-Virgin Mary, through His preaching of God's teachings, the Saviour's voluntary suffering and death on the Cross, whereby He conquered Sin and Death. The Church calls on all her faithful children to raise their voices in prayer to Christ the Saviour: "O Thou the Only-Begotten Son and Word of God... save us!"

This hymn, according to tradition, was composed by the Byzantine emperor, St. Justinian († 565), and introduced by the Church into the service to counteract the Nestorian heresy,

which denied the sonship of Christ the Saviour. The heresy was condemned in 431 by the Church at the Third Ecumenical Council, but continued to disturb men's minds for some time thereafter. The hymn is regarded as the troparion of St. Sophia's—the Wisdom of God—built by St. Justinian in Constantinople.

While the second Lesser *Ektene* is recited, the priest reads the third secret prayer, in which he gives thanks to God for the gift of common prayer in concord: "O Thou Who hast given us grace with one accord to make our common supplications unto Thee, and hast promised that when two or three are gathered together in Thy Name Thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of Thy servants as may be most expedient for them; granting us in this world knowledge of Thy Truth, and in the world to come life everlasting."

The priest concludes the *ektenes* and prayer with the *ecphonesis*, "For Thou, O God, art gracious, Thou Lover of mankind, and we give glory to Thee, the Father, the Son, and the Holy Spirit, now and for ever, and world without end."

The 3rd antiphon consists of the Beatitudes—the Gospel promises of bliss to come given by our Saviour in the Sermon on the Mount (Mt. 5. 3-17)—and the troparia from the Matins canons to the saints, from the 3rd and 6th canticles (on afterfeast days—the troparia taken from the canons of the feast and other canticles). The Beatitudes begin with the words of the God Thief: "In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom."

"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in Heaven."

The Beatitudes name the nine principal Gospel virtues which gradually lead man to spiritual perfection. Faith must be expressed in good deeds; therefore the Church draws the worshipper's attention to the Beatitudes, which indicate how one should follow Christ. The true disciple of Christ who prays to Him for mercy must be humble in spirit, meek, righteous, merciful, patient in adversity, and so faithful to his Lord that he is willing to sacrifice himself.

The Beatitudes are followed by the troparia from the canons to the saints or the canon of the feast; here the Church lauds the spiritual feats and virtues of God's saints and calls on the faithful to imitate their ways. For example, the Church lauds St. Serafim of Sarov, the Miracle Worker, on his feast day by singing the troparion of the 6th canticle of the 2nd canon of the feast: "Thou wast in truth blessed,

St. Serafim, for thou didst gain riches through thy poverty, and through thy sorrow thou didst attain joy, which thou didst share in abundance with those who visited thee, and now thou dost shed the radiant beams of thy miracles and healest all those who come in faith unto thee."

The festal antiphons are sung on Easter and throughout Easter Week, on the Twelve Great Feasts—Christmas, Epiphany (Baptism of our Lord), Palm Sunday, Ascension Day, Pentecost, the Transfiguration, and the Exaltation of the Cross (in the Greek Church they are also sung on the Feast of the Presentation of the Lord). These antiphons consist of verses from selected Psalms whose content expresses the gist of the celebrated event. Each verse is followed by a refrain reflecting New Testament content. Thus the verses of the 1st antiphon are followed by the refrain, "Through the prayers of the Mother of God, O Saviour, save us!" The verses of the 2nd antiphon are followed by a refrain which reflects the festal event. At Christmas, for example, the refrain is, "O Son of God, born of the Virgin, save us who sing unto thee, Alleluia!" and at Epiphany, "O Son of God, Who wast baptized in the Jordan, save us, who sing unto Thee, Alleluia!" The 2nd antiphon is followed by "Glory be to the Father... both now..." which in turn is followed by "O Thou the Only-Begotten Son..." Each verse of the 3rd antiphon is concluded with the singing of the troparion of the feast. The texts of the festal antiphons are found under the dates in question in the service books—the Festal Menaion and Monthly Menaion, in the Apostle and the Typikon.

It should be noted that if the Feast of St. John the Divine coincides with Ascension Day, the festal antiphons are not sung, but rather the typika antiphons, in order to honour the saint by singing the hymn from his canon. The same holds if the feast of the patron saint of a church coincides with Holy Trinity Day.

On weekdays, if no feast is being celebrated, not even a minor one, the daily antiphons are sung.

The daily service is basically penitential in nature, and therefore the first daily antiphon calls on worshippers to truly repent of their sins before God. It consists of the 1st, 2nd and 15th verses of Psalm 92 with the accompanying refrain, "Through the prayers of the Mother of God, O Saviour, save us!"

"It is a good thing to give thanks unto the Lord. Through the prayers... It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High. Through the prayers... To shew forth Thy loving-kindness in the morning, and thy faithfulness every night. Through the prayers... For the Lord our God is upright, and there is no unrighteousness in Him. Through the prayers... Glory be to the Father... Through the prayers... both now... Through the prayers..."

The second daily antiphon contains Old Testament prophecies concerning the Redemption of mankind through Christ's Death on the Cross. It consists of verses 1 and 5 of Psalm 93 with the accompanying refrain, "Through the prayers of Thy saints, O Saviour, save us!"

"The Lord reigneth, He is clothed with majesty. Through the prayers... The Lord reigneth. He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself. Through the prayers... The world also is established, that it cannot be moved. Through the prayers... Thy testimonies are very sure, holiness becometh Thine house, O Lord, for ever. Through the prayers... Glory be to the Father, both now... O Thou the Only-Begotten Son..."

The third daily antiphon, which consists of verses 1-5 of Psalm 95, points to the coming Christ the Saviour into the world. The refrain here is, "O Son of God, Who art wonderful in Thy holy ones save us, who sing unto Thee Alleluia."

"O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. O Son of God... save us. Let us come before His presence with thanksgiving, and make joyful noise unto Him with psalms. O Son of God... save us. For the Lord is a great God, and a great King above all gods. O Son of God... save us. In His hand are the deep places of the earth: the strength of the hills is His also. O Son of God... save us. The sea is His, and He made it: and His hands formed the dry land. O Son of God... save us..."

After the 2nd Lesser Ektene, the deacon enters the sanctuary, crosses himself, bows towards the synthronon and then to the priest, opens the Holy Doors and stands to the right of the priest in anticipation of the Lesser Entrance.

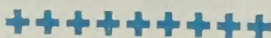
Antiphonal singing during worship services was practised already in Old Testament times. Its originator was the holy saint and psalmist King David (11th c. B. C.).

In New Testament times a disciple of St. John the Divine, St. Ignatius Theophoros the Martyr († 107), who, "After the Apostle Peter, was the third bishop of Antioch in Syria and spoke with the Apostles themselves, once had a vision in which he saw angels singing the triumphant song to the Holy Trinity as they stood opposite each other; he introduced this type of singing in the Church of Antioch. From there this tradition was passed on to all the other Churches. That is what is said about the singing of antiphons" (Socrates the Scholasticus, Church History, Bk. 6, Ch. 8, St. Petersburg, 1855, p. 471).

In the 4th century antiphonal singing spread throughout the Churches. St. John Chrysostom († 407) testifies to the singing of liturgical antiphons. Later liturgical texts provide evidence of the singing of the three types of antiphons.

Antiphonal singing was also adopted by the Western Church, where it was introduced by St. Ambrose of Milan († 397). From Milan it spread to other Churches in the West. St. Gregory the Great, Bishop of Rome did much to facilitate the ordering of antiphonal singing in the West. He chose verses from a number of Psalms to be used as antiphons and instituted the singing of the Gradual Psalms (120-134) between the readings from the Apostle and the Gospel.

Archpriest VASILII VOINAKO





RURAL CHURCHES IN THE KALUGA DIOCESE

Church of the Transfiguration in Spas-Zagorye and the Church of the Nativity of the Blessed Virgin in Roshcha (above). Church of St. Demetrius of Thessalonica in Ryabushki and the Church of the Transfiguration in Nizhnie Pyski

